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Winnipeg CRC community offers hands-on flood relief



COURTESY JOHN VAN DRONGELEN
Volunteers help with sandbagging on Winnipeg's Scotia Street during the crest of the flood.

Alan Doerkson

WINNIPEG — As Winnipeggers continue to recover from the most serious flood of the century, members of Winnipeg's Christian Reformed churches are among those helping out with the relief effort. Some of them are also victims of the flood whose homes have been seriously damaged by the rising waters of the Red and Assiniboine rivers.

John van Drongelen is evangelist at Red River Christian Fellowship, a new church plant in West Kildonan, a neighborhood of Winnipeg hit hard by the flood. The flood has affected his church in both positive and negative ways, he says.

"Attendance has been sporadic at best" at the church's small group meetings because of the flooding. The church has no building yet, but many members' homes and yards have been flooded. "About 10 have had their basements flooded. The majority have had their yards flooded," van Drongelen reports. Some people from the church have a two-foot layer of mud in their yards.

The van Drongelen family's

home has not been flooded, but the city ordered them to move everything out of their basement because of the threat of flooding.

Another effect of the flooding is that Canadian soldiers have been camped out in some people's yards and "we've had a constant barrage of army vehicles," reports van Drongelen. This makes it hard for people from the church to meet in small groups because little parking space is available. But he adds that the military have been very helpful in the relief effort.

Big-time help

The flood has made people from the church very busy taking care of their own homes and helping out others. Church members have helped each other out "big-time," he says.

The van Drongelen family and other church members have spent much time helping with sandbagging work in areas of

Winnipeg threatened by the flood. Van Drongelen is impressed by the "amazing" cooperative spirit shown by Winnipeggers in general during the flood crisis. He has found that sandbagging work has given him a chance to have significant conversations with others, which might not have been possible in a church setting.

But van Drongelen admits that his church isn't growing right now because he and others "don't actually have much time to spend doing church work."

Van Drongelen is impressed by how much other Canadians have helped out with flood relief and shown their concern. "People that I haven't spoken with for years called to say, 'How are you doing?'" he says. He has also received many encouraging e-mail messages from

people from Toronto to the West Coast.

Gregg Martin, pastor of Transcona Christian Reformed Church, reports that one family from his congregation had to evacuate their flooded home, which was close to the Red River.

Fortunately, they have relatives in the congregation with whom they could stay. The family hopes to return to their home in late May.

Efforts by students from Winnipeg's Calvin Christian School and others, to put sandbags around the house, weren't enough to stop the rapidly rising floodwater, says Martin.

Martin adds that members of his church have helped out with the local relief effort, mainly by

See WINNIPEG page 3...

Marshall's book on persecuted Christians strikes a nerve

Robert VanderVennen

TORONTO — Paul Marshall's new book on the persecution of Christians throughout the world has been enthusiastically received by major media and decision makers throughout North America. Marshall is Senior Member in Political Theory at the Institute for Christian Studies in Toronto.

The book *Their Blood Cries Out: The Worldwide Tragedy of Modern Christians Who Are Dying for Their Faith* has been praised in widely-read syndicated columns in major newspapers and magazines in the United States and Canada.

These include the *New York Times*, *Boston Globe*, *Reader's Digest*, *U.S. News and World*

Report and Canadian papers like Toronto's *Globe and Mail*, the *Ottawa Citizen*, the *Edmonton Journal* and the *Vancouver Sun*.



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Paul Marshall

Marshall has met with the City Council of New York City, a committee of the U. S. Congress, as well as the Heritage Foundation in Washington, D.C. He has also appeared on several online radio and TV shows.

Widespread persecution

The book documents the persecution of Christians throughout the world today, with specific references to at least 65 countries. Persecution is severe

in communist countries like China and Cuba and also in religiously-driven countries with

See WHY CHRISTIANS p. 2...

No issue next week

In keeping with our no-issue schedule (see box on page 5), we will not publish an issue on May 30, 1997.

News

Simple Dutchman breaks down international doors for the gospel

Bert Witvoet

BURLINGTON, Ont. — Anne van der Bijl from Harderwijk, the Netherlands, known internationally as Brother Andrew, does not like being referred to as "the James Bond of the cloth." That's a secular concept, he says.

Nor does he like very much being referred to as God's smuggler, even though his first book was titled *God's Smuggler* and he himself talks about smuggling Bibles into countries that are not open to the gospel.

"Smuggling suggests we lie," he said in an interview on 100 Huntley Street. "We don't lie. We break the law."

Van der Bijl's response to questions often carries the same boomerang effect as did Jesus' answers in his time. Asked why he was willing to expose himself to danger time and again, he asked, "What is danger? When people move outside of the centre of the Word of God, they live in danger, not me."

Referring to himself as an unschooled man (he only had two years of mission school after high school), van der Bijl says



Brother Andrew interviewed by Lorna Dueck on 100 Huntley Street.

he's "the son of a blacksmith working for a Jewish carpenter."

His background keeps him simple and direct, much like Corrie ten Boom, with whom he worked for 20 years. "Corrie worked with the KISS principle," he says: keep it simple, stupid.

Not against communism

Brother Andrew's ministry

began with the smuggling of Bibles into communist countries. Those who have read his book *God's Smuggler* will recall his early forays into what was then known as East Germany. He drove an orange Volkswagen loaded with Bibles and crossed the border with the prayer: "Lord, you who made the blind to see, now make the seeing blind." The border guard

among people who now feel a sense of outrage that this major fact of contemporary life has been ignored too long, and it is a phenomenon that should take its place alongside the Jewish holocaust.

Theory rooted in reality

Christianity has spread throughout the entire known world. It competes with local and tribal religions, and Christianity is often seen as a foreign intrusion.

Totalitarian regimes are threatened by Christians who give allegiance to a higher power. Christians often are major agents in opening up a society to change and social development.

Not only Christians are praising Marshall's book. For example, prominent Jewish leaders in Washington and New York City have praised the book to the skies. Michael Horowitz, who wrote the Introduction to the book, is a Jew whose family housed a refugee family.

porteur on Human Rights.

There are unique reasons why Christians are persecuted, says Marshall, though Christians are not the only groups vulnerable to persecution.

Christians a threat

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The book has touched a nerve

among people who now feel a sense of outrage that this major fact of contemporary life has been ignored too long, and it is a phenomenon that should take its place alongside the Jewish holocaust.

Theory rooted in reality

For the past 15 years the focus of Marshall's research at the Institute for Christian Studies has been human rights theories, a subject on which he has written and lectured extensively. In deciding to write this book he says that philosophical theory always needs to be securely rooted in the practical realities that are connected to theory.

The book is easy to read but is also scholarly in the historical background it gives, in its analysis of trends and in its careful documentation. It can be bought at your local bookstore.

(See p. 7 of this issue for a review of *Their Blood Cries Out*.)

who checked the car never saw the Bibles.

At that time, Open Doors got a lot of support from Americans. That's because they thought of Open Doors as fighting the communists by proxy, says van der Bijl. "But we're not against anything. We are for Jesus."

Support in the U.S. is lower today because the communist threat is no longer there. The evangelical movement in Europe is more supportive of Open Doors and understands better the realities of present-day war and persecution, according to van der Bijl.

Today Open Doors is active in many countries that oppose the gospel, including Muslim countries and those ruled by military dictators or torn by civil war.

Be ready to die

No country is closed to the Word of God, says van der Bijl. "We can get a person in, but not out," he adds. But that reality, which sometimes means imprisonment or death, does not faze him or his co-workers. "Jesus said, 'Go!'; he never said, 'Come back.'"

Everyone can stand any amount of persecution, he believes, as long as you know someone cares.

Christians all know the personal comfort texts in the Bible — John 3:16 and Psalm 23 — says van der Bijl, but texts about persecution are not people's favorite texts.

Brother Andrew is a great believer in personal responsibility. It's not God's fault that there are so many troubles in the world, he says. "And don't blame the devil for everything either, the poor guy. We have to accept responsibility."

We must be tolerant

Asked whether some people do not consider it intolerant of him to bring the gospel to Muslims, he comes back with the observation that indeed we are too intolerant. Jesus accepted Judas, he says. We should accept Muslims, too. "Don't hand them a tract; invite them over for coffee."

He made mention of how Abraham Kuyper was once asked whether we should not stop the advance of Muslims.

Kuyper's answer was, "No, if we stop the Muslims, they have every right to stop us."

We must be tolerant of all kinds of people. We may be intolerant of sin and evil systems and laws, says van der Bijl.

At the same time, he keeps on bringing God's Word to the Muslims. "The Muslims have never rejected Jesus," he says. "By the time Mohammed came around, the New Testament still had not been translated into Arabic. So they never had a chance to meet the real Jesus, even though Jesus is more often mentioned in the Koran than Mohammed."

He tells the story of how a Muslim leader in Pakistan, the head of all the Muslims there, was ill and asked him to pray to Jesus for healing. When this prayer was heard, the Imam invited him to preach in his mosque the next time. "That will be in the fall of this year," says van der Bijl. "They know about Jesus the healer. Now I want to tell them about Jesus the Savior."

Cut the baggage

And he does not intend to confuse the issue with all kinds of Western doctrines, like the doctrine of the Trinity, he says. He feels Christians are getting stuck with their convoluted doctrines and eschatologies. Again, he wants to keep it simple, stupid.

Van der Bijl is attracted to the down and out. People have tried to figure out where he got that from. His father was a straight-and-narrow Reformed believer. So they attribute it to his mother (she was a Bijlsma), who was considered a bit pietistic because she liked the Salvation Army and hymns compiled by Johannes De Heer. Van der Bijl says it with a smile that half questions the analysis.

He himself is not interested in those kinds of questions or observations. "I'm a doer," he says, "not a scholar or a theologian."

What's important for him is that every person uses the little that God has given him. He mentions the small piece of bread that Jesus used to feed the multitude. "Let's be simple servants," he says.

Why Christians are persecuted

... continued from page 1

Islamic governments in Iran and other Mideast nations.

Marshall also spells out persecution of Christians by other Christians. For instance, Eastern Orthodox churches are faulted for practices in Russia and in various eastern European countries. The Roman Catholic Church is guilty in several Latin American countries.

Marshall wrote this book at the urging of the World Evangelical Fellowship, which appointed him as academic adviser to its Religious Liberties Commission. He had already accumulated information firsthand on persecutions from his extensive travels abroad, especially in Asia and Africa.

He also gathered information from Christian and secular organizations like Open Doors with Brother Andrew, Amnesty International, Christian missionary agencies, and reports from the U.S. State Department and the United Nations Special Rap-

News



Marian den Boer

This is the day the Lord has made

"I appointed you to go and produce fruit that will last, ... I command you to love each other" (John 16:16-17).

I went to bed one Monday early in May determined to write a column about the next day. I would call it "A day in the life of a homemaker."

Tuesday morning I awoke promptly at 6:30 to the smell of bread baking in the breadmaker and the sound of the baby fussing in her crib. I shuffled down the hall to the baby's room. Little Elizabeth smiled winsomely as she arched around to greet me.

Six pages of point-form notes later, at 10:45 p.m., I filled the breadmaker with ingredients and shuffled off to bed. That's the beginning and the end of it.

The question is how to condense the rest of the day into 500 words that make sense?

Not what she wanted to hear

I could rate my activities for lasting quality. Filling my cupboards with clean dishes from the dishwasher wouldn't have to be done again for another eight hours. Washing a load of baby Elizabeth's diapers was good for two days. Having the rugs shampooed and scotch-guarded would last up to a year; and so on. On the other hand, something relational like my reaction to the question by the carpet-cleaning man when he heard baby noises will possibly become what is called an everlasting memory. "You have grandchildren here?" is not what a mother of a seven-month-old wanted to hear. I'm only 45. I told him rather pointedly that the baby was mine. He got embarrassed and mumbled something about his own grandchildren.

If I took an eternal measuring stick to the day, I would have to look at deeds done for others. Were they done with love as unto Christ?

What motives?

I like to think each of the six times I fed the baby I did it out of love — or was it duty? And each of the half-dozen times I changed her diaper, I did it out of love — or was it necessity? Genuine love caused me to wave at my eldest daughter, Angela, on her way to work as our vehicles passed each other on the street or was that pride? Love motivated me to let Paul stay home from school. He was covered with an itchy rash. Or was my motivation fear that he would contaminate his schoolmates?

Love certainly didn't figure in as I spring-cleaned behind the refrigerator. I did this to appease Marty who doesn't like dirt. Then again, maybe I did it out of love for Marty. I designed a two-page newsletter on my computer simply for money, although I did enjoy doing it.

I drove a neighbor who doesn't have a vehicle over to the Housing Authority so she could pay her rent. I did this because she asked — or was it because it made me feel good?

When Nora, who I hadn't seen for 20 years, phoned me to invite our family to her parents' 50th wedding anniversary, I chatted lovingly for a quarter hour. I was genuinely interested in her family — or was I just nosy?

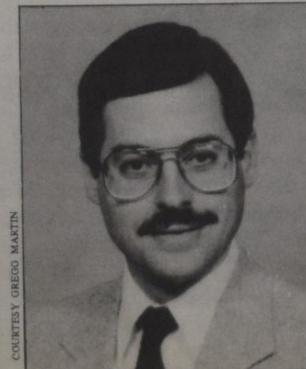
At the end of the day, all I can say is: "Lord purify my heart."

Marian den Boer spends her days with her husband, Marty, and six children in Hamilton, Ont.

Winnipeg Christians help clean up

... continued from page 1
putting in sandbags to hold back floodwater.

"The river is noticeably down," reports Martin, but adds that it's dropping slowly. "They're afraid the banks will collapse.... It has a long way to go before it's back to normal." Once the floodwaters recede there will be an "enormous" cleanup job to do, Martin says.



Rev. Gregg Martin

In response to the Manitoba flood, Canadians from across the country have sent a total of \$7 million in aid so far.

People from the Saguenay area of Quebec have sent \$1.5 million to help the relief effort. The Saguenay region was hit hard by flooding last spring and received generous aid from across Canada.

"I think that's amazing generosity and we're most grateful," says Martin. He also expresses his gratitude for the work the Canadian armed forces

have done with the relief effort.

Four or five families from Winnipeg's Covenant Christian Reformed Church were directly affected by the flood, reports pastor Gerrit Bomhof. One of these families lived very close to dikes that have been set up to hold back the river.

Church members have helped the affected families move furniture from their basements and will help with a clean-up effort later, says Bomhof. Many volunteers from the church have also helped with sandbagging around the city.

Further flood relief

On May 14, deacons from Covenant, Transcona and other local Christian Reformed churches met with Jack Veenstra, a volunteer co-ordinator for the Christian Reformed World Relief Committee (CRWRC) to discuss what else they could do to help with the flood relief effort.

CRWRC is setting up teams of people who will be going to Manitoba from across Canada to help clean up the city's flooded areas, says Bomhof. CRWRC is working with the Mennonite Disaster Service to set this up. This relief effort was scheduled to start in late May.

Members of Covenant church will work with these teams and will provide billeting and meals for some of them, says Bomhof.

The dikes held

Bomhof is impressed with how well Winnipeg's floodway system has helped control the

flooding. If the floodway hadn't been there, he observes, "they figured Portage and Main would be under four or five feet of water." Instead, Winnipeg's downtown was not flooded. Caspar Booy, a member of Covenant church, helped to design the floodway system, says Bomhof.

Another key person in designing the system is Ed Kuiper, a retired professor of civil engineering with the University of Manitoba.

"I was the senior hydraulic engineer," explains Kuiper, who worked on the project from 1950 to 1953. Kuiper is impressed with how the floodway held up under the stress of this year's flood. "It worked exactly as we designed it," says Kuiper.

Kuiper himself lives close to the Red River, but his home was not flooded. "With a few sandbags we managed to keep the water out," he says.

Kuiper is encouraged by the co-operative spirit shown by Winnipeggers and observes, "There was quite an upbeat spirit here."

Records show that this year's flood is the third worst in the Winnipeg area in the past 200 years, surpassed only by the floods of 1826 and 1852.

Government sources have estimated the cost of the flood damage to be in excess of \$150 million.

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Editorial

God never promised us a nice, long life

A few days ago, I sat as part of an audience in a Crossroads Communications studio in Burlington, Ont., listening in on Lorna Dueck's television interview with Anne van der Bijl, better known as Brother Andrew of Open Doors. Before and after the interview, I had an opportunity to chat with van der Bijl. What struck me about the man was his directness and his openness.

And so we engaged in some light banter about his mother and I being Frisian, and I told him that a stupid remark on his part that he was too young to be a grandfather (he's 69) had become a gift to me because I used to feel sorry for myself that our children were taking so long crowning me with that designation. (By the way, a grandson called Caleb Bert Witvoet has recently resolved that situation.)

But during the interview that same directness and openness also became a challenge to me and even managed to make me feel a little uncomfortable.

Listening to van der Bijl, one soon realizes

that the man is practising a kind of Christianity that is unsettling, to say the least. He talked about going where faith costs the most. To that he added that the more unwelcome you are, the more you are needed. And in case we had not yet gotten the message, he also said, "We have to live a life that is more revolutionary than that of the revolutionaries."

The velvety church

Them's biting words, especially in the somewhat artificial setting of a studio that has comfortable couches in the background and well-dressed, well-fed people in the stands.

Van der Bijl is quite aware of how soft the church is in the West. And he wondered how that would play itself out when we Westerners appear before the judgment seat of God. He was talking about missed opportunities and self-serving lifestyles. "When we arrive in heaven obese, how can the Lord say to us, 'Well done, you faithful servant. I was hungry and you gave me to eat....'"

Disturbing statements, those. Brother Andrew seems to be in the business of comforting the afflicted and afflicting the comfortable. He wondered why our favorite Bible passages were those that made us feel good rather than those that challenged us.

They scorn death

A little later during the press conference, van der Bijl was asked if he, the third recipient of the Religious Liberty Award, expected to die for the faith, since both previous recipients had been martyred, and van der Bijl had said goodbye to one of them just before that brother was killed.

"I more or less expect it," was van der Bijl's answer. He mentioned that he and his wife have often talked about that possibility, and that she had said to him, "Whatever way you die, don't do it in a car crash."

Van der Bijl's comments remind me of a story in the May issue of Open Doors about the church in Colombia, the most violent country in the world. What characterizes these Christians is that they do not "love their lives so much as to shrink from death" (Rev. 12:11). They exhibit the same faith that Hebrews 11:35-40 speaks about when the ancients of faith were tortured, flogged, chained, imprisoned, stoned, sawn in two and killed by the sword.

Although van der Bijl does not seek death, loves his family and friends and likes to work in the garden while wearing his wooden shoes, he, too, scorns death. Why is that?

Challenge or entertainment

It has to do with his sense of calling. In fact, his latest book is called *The Calling*. In it he writes: "Most of us often have the idea that God

must have a special calling on our lives, a particular end for us to accomplish, and we must find out what it is for us." If we do not have a sense of being called, "we can live out our lives as drones in the Kingdom, one monotonous and unimportant day at a time. But we need to understand that that is our idea, not God's."

A little further he mentions a quote he has pasted on the inside cover of his Bible: "Either a man must be challenged or he must be entertained." Think about that for a minute. Isn't this true for everybody? We are either active or passive. Energy either comes from within us, or we suck it in from outside us. We're like batteries that way — we register either on positive or on negative. There is no in-between.

A person who feels called is positively charged with the power of the Holy Spirit. He or she hears the voice of God and follows it wherever it leads. According to van der Bijl in his challenge to the viewers of 100 Huntley Street that morning, "All we can offer is the life of Jesus. If Jesus really lives in me, then his love, his power, his purity and his compassion live in me. Then his willingness to give his very life lives in me."

Focus on the now

It's all so simple. Obedience always is. When the light of the Word of God shines on our path, we know where we have to go and what we have to do.

That's a process, says van der Bijl. And it's a process that focuses on the present. When we make our dreams for future success or accomplishments our purpose, then we miss our calling. God calls us now. God's purpose is for this minute, not for sometime in the future.

God's calling also takes our attention away from our own never-ending and never-satisfied needs. It affects the way we relate to other people. It even affects the way we read the Bible. "God's Word is not meant to entertain us," says van der Bijl in his book *The Calling*. "It is not even meant to make us happy. Rather, it is intended to make other people happy through us."

And that's what Brother Andrew did to me as his statements lifted my spirits that morning. Compare his message with the messages that constantly bombard us in the world and sometimes even in the church, messages that focus on our comfort and our peace as if they were ends in and of themselves.

I learned again that happiness and peace are the fruit, not the root of discipleship. And I also learned again that we should not love our life to the point of shrinking from death.

BW

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- ◆ express opinions infused by Scripture and rooted in a Reformed perspective;
- ◆ provide contact for the Christian community.

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Letters

Establishing the ideal government would be disastrous

Your editorial, "Whose blood cries out in Peru?" was very well written and I appreciate what you expressed concerning the conclusion of the hostage stand-off in that country.

My answer to your first question is, Yes, indeed [the blood of the rebels cries out].

The second question — "And when are the world's oppressors and economic powers that prop them up going to stop hating justice and mercy?" needs a larger answer.

The ideal society for everybody will arrive when humans are no longer in charge of government. I believe that before very long our Lord and Savior will set up his millennial rule here on earth. He will rule with a "rod of iron" and en-

force peace and justice for all.

During this present "Day of Man," all the many different forms of government practise injustice and cruelty — some more and some less than others.

During the coming "Day of the Lord" (the millennium), Christ, as King of kings, will govern to satisfy our deepest longings for what you expressed in your question.

The present time, according to Gal. 1:4, is known as this "present evil world" or this "present evil age."

Someone wrote in a commentary on this evil eon that it would be the greatest disaster imaginable if human beings succeeded in establishing the ideal government we long for without the Prince of Peace being at the helm. That would

show that we and this world have no need for the Christ of God to return and establish the perfect theocratic government without which human governments and powers constantly show gross inhumanity to fellow humans. History and current events have given ample testimony to this fact.

The Scriptures declare that during this present evil age it is arranged for humankind to experience evil in order to

humble us and prepare us for the government and blessings of God (Ecc. 1:13).

Only when human wickedness has reached its limit will the time be ripe for the return of Christ, to rescue us from ourselves and to usher in the millennium. I believe the time for that to happen is just about upon us.

Peter Feddema
Kitchener, Ont.

The best wine 'evolved' in an instant

As a Reformed Christian (not Christian Reformed) I want to say a word on behalf of "young-earth creationists," who do not deserve the calumny heaped on them by Robert VanderVennen (CC, April 18).

We are not deists, but are fully aware that "by him (Christ) all things were created ... and in him all things hold together."

Mr. VanderVennen quotes Dr. Morris as having said that God "put in place the natural laws, and (the universe) has been operating accordingly ever since." This does not imply, as Mr. VanderVennen avers, that Morris was saying that "God put everything in place (in the universe) and then let it run by itself." Such logic would make John Calvin turn over in his grave. Creationists quite understand that "natural laws" are simply the regularities by which God controls his creation.

We need to keep in mind that neither creation nor evolution can be scientifically proved. What you conclude depends on your presuppositions, and on your

judgment of which scenario best fits the facts. The facts certainly include God's revelation in the Scriptures, where we find fiat creation, transformation (even metamorphosis) and resurrection, but not the slightest hint of evolution.

Mr. VanderVennen speaks of "the unmistakable evidence that God took his first step in the creation of the universe 15 billion years ago." There is no such evidence, since what God did in creation is not open to scientific investigation.

Consider this: Jesus once, with his creative power, turned a quantity of water into wine which was declared to be "excellent," "the best." Could a biochemist have been there to analyze the wine, not knowing where it came from, he or she would have cited "unmistakable" evidence that the wine was the product of a lengthy process, perhaps years. Much the same could be said of the loaves and fishes. The application to creation should be obvious.

Fred Austin
Port Alberni, B.C.

Reader inspects a few sacred cows

The April 25 issue of *Christian Courier* raised a few questions. According to Dan Bloem in the story "RBC professor to teach in West Africa, Croatia," Dr. George Kroese "recently returned from the Holy Land." Is the nomenclature "Holy Land" really appropriate? The closest the Bible itself comes to "holy land" is "holy hill," "holy mountain," and "holy city" (Jerusalem), but those words have a different connotation. From a New Testament perspective it seems wrong to speak of "Holy Land." The land of Israel is not more nor less holy than any other piece of land.

Andrew Kuyvenhoven's column "Male and female prophets" brought back the issue of women in office. While Susan Haskins in *Mary Magdalene. Myth and Metaphor* (1993) may overstate the role of women in the early church, there is enough evidence that women played a much more important role in the early church than earlier historians allowed.

Even without that evidence I have had no problem with women in ecclesiastical office since the early 1960s, but it is only recently that I started to wonder if in that whole issue there has been a misunderstanding of the model for the church. Usually we look backwards, modelling the offices in the church on a particular kind of understanding of the New Testament (sometimes mixed in with the Old Testament). But shouldn't we rather look to the future to find the model for the church? It seems to me that by looking backwards we make the past the norm for church office; by looking to the future the church becomes a reflection of things to come.

Finally, Rev. Stel's drive against VLTs in Rocky Mountain House raised still another question. Why is the CRC so opposed to gambling in, e.g., the form of VLTs, but not to the speculation in the financial markets? Is speculation in, e.g., Bre-X not just another form of gambling? Have we "baptized" the stockmarket so much that we can't recognize its peculiar forms of gambling? To speak against one form but not against another seems to me somewhat hypocritical.

Bert den Boggende
Fairview, Alta.

Is Peetoom really a hyper-Calvinist?

I read the second of May exchange between Adrian and Mary on expensive vacations. Adrian mentioned guilt and shame, which led him to write, "Mary, Mary, what do I do?" This firms up a suspicion of mine. Since Mary has entered this exchange, it has turned into a counselling session with Adrian as the client and Mary as the counsellor.

Adrian seems to embody much of what is undesirable in Calvinism and Mary has overcome many of these obstacles or has not experienced them. Sometimes I question whether Adrian

really has such a disposition or whether he sets himself up for some reason.

I also ask myself whether there is not a connection between his hyper-Calvinistic disposition and his immigration experience — the Netherlands as the lost home. These two themes appear in his musings.

I guess if the column continues as it does, Adrian could ask Mary to comment on this stuff.

Jan de Bree
Duncan, B.C.

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Environment

Lawn care or vanity care?

Why do we 'do' lawns anyway?

It is the neighborly season again when we city dwellers emerge from our wintry abodes and renew acquaintances up and down the block. Raking up, cleaning out and tending to our lawns, we can't help but to notice each other. Side by side and largely unfenced, the front lawns of city and suburbs run on for miles. They are such a common sight that it is easy to miss their passive presence — over 50 million square miles in the U.S. alone!

These lawns form perhaps the single largest human-altered ecosystem in North America. The industry that has sprung up to supply our lawn care needs isn't small either. From \$3 billion in 1965 to over \$16 billion today, we spend an enormous amount of money and time on keeping the lawn. So why do we invest so much in our lawns?

A lawn of a different color

Enjoying an open vista of short grass and a few trees can't be dismissed as just a North American foible. It is a scene that researchers say has been preferred by people for centuries and across many cultures. But today's lawn is "a horse of a different color." Like the Wizard of Oz, we have transformed it into an image of perfection: "all grass, weed-free, pest-free, continuously green and closely mowed." It has become the "industrial lawn," packaged for our convenience and pleasure, all at a price everyone can afford.

The modern lawn has been marketed to us as much as any personal beauty aid, and that ought to make us pause and reflect on what it is we are doing in our yard. For the Christian it turns out, lawn care is a stewardship concern (see also CC, Sept. 27, 1996, p.4 and CC, May 2, 1997, p.7).

The issues are plain. Maintaining lawns with an artificial appearance of uniform green is not without environmental costs and risks that have been widely discussed. Industrial lawns rely on irrigation, insecticides, herbicides and synthetic fertilizers. The industry not only responds to new demands, but also creates them for certain

Creation waits...



John Wood

products. What we want can easily be twisted to fan our pride. We need a new way of looking at lawns.

The "Green Cross Lawn" is one such view (*Green Cross, Summer 1995*). In it the lawn is seen as a window onto creation. This lawn is still largely free of weeds. Not because of chemicals, but because of a new view of plants. A "weed," after all, is simply a plant growing where we don't want it. In a Green Cross lawn many plants are welcome. Clover, a long-time lawn favorite became a weed in the industrial lawn a few decades ago. It is now making a comeback where variety, not uniformity, has come to be cherished.

Forcing a lawn into a monoculture makes about as much sense as forcing every person into fixed racial categories, and then favoring only one. So the biggest change we need to make is *mental*, not mechanical. It isn't the size, shape, color, species composition, etc., of your yard that counts. It is, rather, how you see it. Is it part of the creation you can work with, or are you intent on forcing it into a contrived mold of beauty?

Being 'creative' in your lawn

Can we be creative with our lawns? Can we approach them with a sense of wonder and awe at what God has put into action in this place? Perhaps we can avoid the myth of perfection. As Cal DeWitt has said, "We should be building our house within God's house — the entire creation." What would you say if, after carefully preparing a place, someone came in and ripped it all out, replacing it with a simplified, synthetic version? We have often done just that, leaving no room for the other creatures to give praise to the creator. A creative lawn doesn't mean anything goes. We do exercise dominion. But it doesn't mean that everything goes, either!

John R. Wood teaches environmental science at The King's University College, Edmonton.

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Yes, Sally, there is a tulip named 'Salvation Army'

Marian Van Til, with files from Lini Grol

AMSTERDAM — Kees Kaptein grows tulips in the Netherlands, but not just any tulips. He creates hybrids of new colors and sizes. Being a great admirer of Alida Margaretha Boshardt, a major in the Dutch Salvation Army, he wanted to name his latest tulip "Majoor Boshardt." In the end, he honored both Boshardt and the organization she represents by calling the tulip "Salvation Army." The flower is a stunning purple, rimmed with creamy white.

Boshardt, known affectionately as "Majoor," lives in the heart of old Amsterdam (not exactly the elite part of the city) and

works there with the desperate, destitute and drugged, and with drunks and prostitutes.

A ceremony presenting the new tulip was held in Breezand, a small town in the province Noord Holland, at the opening of the 17th annual "Spring Garden," a flower festival which draws thousands of visitors each year. The Major was given the honor of "baptizing" the tulip with non-alcoholic champagne.

The ceremony ended with the wish that this special tulip become the darling of all gardeners, bring joy and comfort to the distressed and remind the world of all that the Salvation Army does in God's name.

Tree seedlings still available for southwestern Ontario

ST. WILLIAMS, Ont. (MNR) — Tree seedlings from the Ontario Ministry of Natural Resources' St. Williams Forest Station are still available to rural landowners for this spring's planting activities.

Planting trees is an excellent way for a landowner to enhance the environmental potential of a property and to increase its value. Typical uses for the seedlings include establishing windbreaks, enlarging woodlots, creating wildlife habitat and controlling erosion.

"The species available vary from county to county because we only offer seedlings grown from trees grown locally," explained Rick Lambert of the St. Williams Nursery.

Seedling species available by county are:

* Norway spruce, white pine, European larch, white cedar,



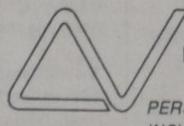
The eastern white pine

black walnut, autumn olive, green ash, silver maple — counties of Kent, Essex, Lambton, Middlesex, Elgin, Oxford, Brant, and the regional municipalities of Haldimand-Norfolk and Hamilton-Wentworth;

* White cedar, red pine, black walnut — counties of Perth, Huron, Bruce, Grey, Wellington and the Waterloo Region;

* Green ash, red oak, black locust — Halton and Peel Regions and the counties of York, Durham, Simcoe and Victoria.

Tree seedlings cost \$0.28 each and are available in minimum orders of 100, for which there is a \$10 handling fee. Landowners with at least five acres of property, excluding buildings, are eligible to buy the stock. Immediate courier delivery can be arranged for an additional cost. To order trees for this spring, telephone the St. Williams Forest Station at 1-800-265-7604.



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Arts/Media

Book Review

This book should be part of our consciousness — and consciences

Their Blood Cries Out:

The Worldwide Tragedy of Modern Christians Who Are Dying for Their Faith

by Paul Marshall, with Lela Gilbert.

Dallas, Texas: Word Publishing, 1997, 335 pp., \$12.99 (U.S.), \$18.99 (Cdn.). Reviewed by Harry der Nederlanden of St. Catharines, Ont.

"We must feel a sense of moral outrage that Christians, in this day and age, are being sold into slavery, and are being tortured for their faith." —Charles Colson



Paul Marshall has done the church in North America a profound service in writing this book. The church of Christ is global, but for a host of reasons clearly and succinctly explained in this book, it has lost sight of a huge segment of the body — the segment suffering indescribable persecution. The brief, factually told stories included in this book can only hint at the larger picture. In many parts of the world Christians are targeted for systematic torment, torture and extermination.

Although well-written, this book is obviously not light reading. It is, in places, a letter from hell. It fails the litmus test of most evangelical literature — to be upbeat and optimistic. Perhaps the book is important for North American evangelicals (us included) for precisely this reason.

It is the church globally that reveals the true nature of the gospel, which we have too glibly sold as the gospel of happiness and success. At the heart of the gospel stand the cross and the theme of suffering. This book should help to reunite us with our suffering brothers and sisters in distant corners of the world, so that we can pray for them, share their awful burden and perhaps even help them.

Fear, friction, fragments

The first part of Marshall's book gives a global overview of the suffering persecuted church. It is an eye-opener. I consider myself

well-read, for I edited a world survey of missions for Reformed churches some years ago. But much of this gets slurred over even by evangelical agencies in an attempt to be positive. We'd rather read about the success of missions.

This book is, however, not just a wallow in suffering for its own sake. The stories told are meant only to exemplify the plight of thousands, even millions, whose personal stories cannot be told. The stories are illuminated by brief descriptions of the situation of the Christian church in a long list of countries. These are treated in groups. Some of the most extreme persecution occurs under Islam, or rather under some form of Islam, for Marshall is careful not to tar all Islam with the same brush. Many followers of Islam are mortified by the actions of the extremists and consider it contrary to the Koran.

The section on Islam is divided into the "fear zones," the "friction zones" and the "fragmented zones." Despite the so-called collapse of communism, Christians in China, Vietnam, Cuba and North Korea are still being beaten and thrown into prison at the whim of the authorities.

We have all been aware to some extent of the hostility of communism and Islam toward the gospel; less well known, however, is the discrimination against and persecution of Christians in Hindu and Buddhist lands. One section is devoted to persecution of Christians by other Christians.

Seduced by success theology

This global survey is only half of the book. It is valuable in its own right, but the question that Marshall pursues is: Why have we heard so little of these sufferings? In this section, he discusses the prejudices of the secular media, of Western academics, of parochial politics, and so on. But before that, he has some sharp things to say about North American Christianity itself. He suggests that evangelicals have been seduced by a success theology that stresses inner peace and prosperity. Their views of global affairs is constricted by a focus on America and on prophecies about the end times.

Meanwhile, the mainline churches, as represented by the National and the World Council of Churches have been so concerned to maintain peaceful relations with those churches in communist countries that co-operate with the oppressor and have so stressed the dialogue model, that they have ignored the pleas of the persecuted even when they were aware of them. In short, the voices of the martyrs have been silenced not just by the secular media, but by the Christian church itself.

There are things we can do besides beat our breasts, and they are ably outlined in the last section of the book. This book is an indispensable reference for every church library. In fact, it should be used every Sunday in framing congregational prayers. For the church of Christ in North America, it should become standard practice to intercede for those brothers and sisters who are suffering unspeakable outrages for their faith.

What is in this book ought to be part of the consciousness and conscience of the Christian church, no matter what denomination.

Men and mandolins to share stage at Redeemer College

Marian Van Til

HAMILTON, Ont. — In an unusual pairing, a Dutch Christian male chorus and a Ukrainian mandolin orchestra will be sharing a concert stage at Redeemer College on May 31.

The Ambassadors, a 30-voice male chorus well-known to Reformed Christians in the Hamilton-Niagara area, will team up with the Welland Mandolin Orchestra, whose members are primarily of Ukrainian and other Eastern European descent.

The Welland Mandolin Orchestra appeared at Expo '86 in Vancouver, at Earthsong in Hamilton in 1989 and in celebrations in Winnipeg in 1991 to mark the centennial of Ukrainian immigration to Canada. In 1992 the ensemble performed at the Ameriflora festival in Columbus, Ohio, and in 1994 to sell-out crowds at the Lancaster Opera House in Lancaster, New York. Last year the group was featured in the Niagara Community Concert Series and participated in Toronto at the annual conference of the Fretted Instruments Guild of America.

The mandolins are enhanced by the addition of piano, accordion, bass, percussion, flutes and guitars, producing as one

critic said, "surprising musicianship and musicality in its playing."

Both marked WWII 50th

The Ambassadors, conducted by music teacher Harold de Haan and accompanied by Laura Pin, describe themselves as "a group of men who express the joy of their Lord in four-part harmony." Since their founding by de Haan 28 years ago they have been based in Hamilton, Ont. They have earned distinctions in Kiwanis music competitions in Hamilton and Toronto, and in a CBC competition. The male chorus has toured through many parts of Ontario, in the northeastern U.S. and in Europe. In 1992 they participated in the Faith and Friendship Tour in Alberta and B.C.

Both the Welland Mandolin Orchestra and the Ambassadors travelled to the Netherlands in 1995 to participate in celebrations of the 50th anniversary of the end of World War II. Spokespersons for both groups say the ensembles are looking forward to performing together at what is likely to be an unusual concert on May 31. The concert will feature religious, semi-classical and international music.

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Church

Scholar says document may contain 'lost words of Jesus'

KANSAS CITY, Mo. (EP) — Text fragments found in Egypt and recently rediscovered in Berlin's Egyptian Museum may be part of a "lost gospel" containing previously unrecorded dialogue between Jesus Christ

and His disciples, according to two American professors of religious studies.

Paul Mirecki, a professor at the University of Kansas in Lawrence, and Charles Hedrick, a professor at Southwest Mis-

souri State University, discovered the 12-15 pages of badly damaged calfskin fragments in 1991, but only recently finished piecing together and translating its text. They believe the text is a fourth- or fifth-cen-

tury copy of a document that originated with a Gnostic community in the first or second century.

Mirecki's former professor, David Scholer of Fuller Theological Seminary in California said the text could increase modern understanding of early Christianity. But he said its ties to Gnosticism, which was rejected as heresy, limit its historical value. In fact, the condition of the document suggests that it fell victim to a book burning in perhaps the fifth century by a Roman Catholic or Orthodox Church that found its contents heretical.

Other scholars agreed that the document is probably a reinterpretation of the four New Testament Gospels, rather than a

new account of the life of Christ.

Mirecki said it may never be known whether the document contains an authentic account of Christ's life. "It can be proven or disproven," he noted. "What we do know is that all this came from early Christian communities."

One new passage includes these words from Jesus to His disciples: "I have overcome, so do not let the world overcome you."

The Berlin museum may hold other documents of equal or greater value. It holds millions of fragments in what is believed to be the world's largest collection of papyrus documents. Researchers are welcome to use the museum's facilities.

Christian public library expands

Susanne Crouse

GUELPH, Ont. — The Guelph (Ontario) Christian Library had a vision of making Christian books available to the general public. This has happened, but not as the library first envisioned. Many of the books that were donated have found a home with "The Loft." The Loft is a Christian family library located in the Salvation Army Church on Waterloo Avenue in Guelph. This library is opened to the general public and has a large selection for children and parents, as well as a teen room.

There were so many books donated to the Guelph Christian Library that The Loft could not take them all. As a result some

of the books went to the Ontario Church Library Association's spring conference where they were offered to church libraries throughout Ontario. Many of the books were sent to missions across Canada and to developing countries. There were a few older books that were sent to the Salvation Army store to be sold to raise money for the needy. The Bibles that were donated were distributed among all of these charities.

The furniture that was donated was given to a variety of charities and libraries. The money raised was used to send many of the books to missions. There was a little money left over and this was used to buy toys and games for needy

children in the Inuit settlement of Davis Inlet, Newfoundland. The toys will be given to the local mission to be distributed to the children. Davis Inlet also received some of the books from the library.

All of this was done with much prayer, say organizers. Through this distribution God reached not only local people but people from many places around the globe. The library thanks everyone for their support and urges anyone who lives in or visits the area to drop by and visit The Loft.

Susanne Crouse is chairperson of the Guelph Christian Library.

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Penticton - CKOR	8:00am	800
Port Alberni - CJAV	7:00pm	1240
Prince George - CIRX	7:00am	94.3
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Smithers - CFBV	9:15am	1230
Summerland - CHOR	8:00am	1450
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QUEBEC

Montreal - CIQC	7:30am	600
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ALBERTA

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Brother Andrew

Communist countries, such as China, Cuba and the Soviet Union. In 1990, Open Doors began a campaign to bring the gospel to the Muslim world as well.

Established in 1992, the Religious Liberty Award is conferred on a person who has made an outstanding contribution to the cause of religious liberty. Previous recipients have been Romulo Saune of Peru in 1992, and, posthumously, Haik Hovsepian-Mehr of Iran, in 1994.

Romulo Saune, a Quechua pastor, was killed in September 1992, by Shining Path guerrillas after a ministry visit to Christian believers near the remote village of Chakiqampa, Peru. Haik Hovsepian-Mehr, chair of the Council of Protestant Churches in Iran until his death, was murdered in January 1994, in Tehran. Haik was an outspoken critic of the repression faced by Christians in Iran.

Church

Friends, relatives witness a remarkable baptism

Bert Witvoet (with files from Rem Kooistra and Theo and Jacky Vandeputte)

BRANTFORD, Ont. — On Sunday evening, May 14, in Hope Christian Reformed Church, Christopher Alexander Winter received the sacrament of Holy Baptism. Taken by itself, this is not unusual. Yet this baptism was special.

Special prayer services were held. Students at Hamilton District Christian High prayed."

God answered the many prayers and blessed the efforts of the medical staff at McMaster University Medical Center. The baby lived and gained weight, much to the amazement of the neo-natal unit staff, who stood in awe at his complete recovery.



From l. to r.: Remkes Kooistra, Jacky Vandeputte, Robin Winter, holding Christopher Alexander, and Harold Winter

Christopher is an eight-month-old baby whose weight when he came into this world on Sept. 18 was 1 lb and five oz. Little Christopher's life hung in the balance for months.

This is how his grandfather Theo Vandeputte described Christopher's condition: "The baby's health became precarious soon after ... the ventilator blew holes in his lungs. He required heart surgery and his intestines became perforated. On top of

On Jan. 21, 1997, Christopher was able to come home to his parents, Harold and Robin Winter. Weighing five lbs and seven oz., he was surrounded by medical equipment. Now that at eight months he has reached normal birth weight, he was given the seal of God's covenant.

A second special aspect of Christopher's baptism was the fact that he was surrounded by so many great-grandparents. Four great-grandmothers witnessed the baptism: great-oma Winter and great-beppe Westerhuis (Harold's grandmothers); great-granny Vandeputte and great-oma Kooistra (Robin's grandmothers).

In addition, two great-grandfathers attended: Westerhuis and Kooistra. Great-grandpapa Westerhuis stayed at Shalom Manor to hear reports of the day and see pictures. (Great-grandpa Vandeputte died seven years ago.)

But the final touch of specialness came from the fact that Christopher was baptized by his almost 80-year-old great-grandfather, Dr. Remkes Kooistra, who had also baptized Christopher's mother, Robin Winter (in Toronto), and his grandmother, Jacky Vandeputte (in Hengelo, the Netherlands). Four generations stood around the baptismal font to praise God, who "remembers his covenant forever" (Psalm 105:8).



Christopher Alexander Winter

[that he developed] emphysema.... His blood pressure varied wildly (causing danger of brain damage) and the CO₂ content of his blood soared.... Medical science and technology had reached the wall: specialists told us that Christopher had mere hours to live. Nothing could be done anymore.... We prayed again! Our mighty God saw our tears when we wept before him. Churches prayed continuously.

The second stage of Christ's redemptive work

Churches make too much of Christmas and too little of the Ascension. Ascension Day, as a

day of remembrance, has little chance of survival. Society is unaware of it and most church communities forget to mark their calendars. As a Christian doctrine, the Ascension of Christ has always been surrounded by controversies that distracted and confused ordinary Christians. Christ's Ascension seldom makes us happy.

In the time of Reformation, the big question relating to the Ascension was how Christ could really, physically, be present in the Lord's Supper while his body was in heaven. Roman Catholics called it *transubstantiation* — bread and wine were mysteriously but substantially changed to body and blood; Lutherans spoke of *consubstantiation* — Jesus is physically present with (con) the bread and wine. And such a thing was possible because the divinity of Christ caused his humanity to be *omnipresent* after the Ascension, they said.

'Lift up your hearts'

Calvinists countered by saying, *Sursum corda*; lift up your hearts when you take the Lord's Supper. When you eat bread and drink wine remember that you do not deceive the heavenly Christ with your jaws but by faith. Two questions and answers of the *Heidelberg Catechism*'s Lord's Day 18 (on the Ascension) are devoted to the relationship of the human and divine nature of Jesus, so that the church might not fall into error.

Today's Christians are uninterested in these disputes of Reformation days. Rightly so; discussions about the "natures" of Christ are theoretical and abstract. We must think of Jesus Christ as a person, both human and divine.

In our age Christ's Ascension into heaven raises questions about space travel. As long as

Chapter & Verse



Wayne Brouwer
★ Andrew Kuyvenhoven
Laura Smit
Al Wolters

people thought of "heaven" as a place just above our blue ceiling, nobody had a problem imagining Jesus being elevated from earth to heaven. But now that we can locate the position of our little planet in the space atlas our children bring home from school, one wonders where heaven is in the vastness of space.

The question of heaven as a location is unanswerable. But it is good to remind each other that when the Bible says that Jesus "ascended higher than all the heavens" (Eph. 4:10) it is not talking about space but dignity.

Exalted above every other

The point is not that he rose 20,000 feet above the angel gallery, so to speak, but that "God exalted him to the highest place and gave him a name that is above every name" (Phil. 2:9). The Ascension means that the Man of Nazareth, who died to set us free, was elevated by God to be the Governor of the Universe. He has all the resources of God's heaven at his disposal. He can now supply every need of ours far above what we can pray or desire.

This dignity of Jesus is summed up in the church's ancient confession: "Jesus is LORD." And this crown was given to him at his Ascension.

At Christmas we remember that he came down to be humbled to death. With his Ascension he started Phase Two of his work, which will bring us unparalleled freedom and him everlasting glory. Therefore we must find room to celebrate the Ascension.

Andrew Kuyvenhoven, who pastored five CRC congregations in Canada, has lived in Grand Rapids, Mich., since his retirement in 1992.

Archeologist hopes to find Jesus' tomb

JERUSALEM, Israel (EP) — An English archeologist expects to discover Jesus' tomb during restoration work in the Church of the Holy Sepulcher in Jerusalem. When the bare rock on which the church is built is uncovered for the first time in centuries, Professor Martin Biddle of the University of Oxford believes he will find an inscription marking the place where Jesus was laid.

Erected in AD 325 to replace a Roman temple, the Holy Sepulcher Basilica sits on a rocky mound thought to be the hill of Calvary where Jesus was crucified. This area corresponds with descriptions of Golgotha

and of the tomb belonging to Joseph of Arimathea. A round stone like the one an angel rolled away from the tomb's entrance is also located in the church.

Biddle considers the Holy Sepulcher church to be the most authentic site of the tomb in which the disciples put Jesus' body after the crucifixion and from which he rose three days later, as reported in the New Testament. The fourth century church historian Eusebius was convinced Jesus' tomb existed at this location. According to some historical records, while workers were tearing down the temple the rock tomb had been visible.

Immediately after the temple was torn down, Eusebius visited the spot and recorded the tomb had been covered with earth and plastered over.

In 1927, an earthquake damaged the edicule or "little house" which stands over the rock tomb in the church. Now, the area is in danger of caving in and must be dismantled stone by stone. No timetable is set for the restoration. Since the church is under the jurisdiction of three Christian denominations — Roman Catholic, Greek Orthodox and Armenian Orthodox — all parties must consent to the work.

Feature

Sunflowers in the cathedral

Remembering a priest

Gabe Rienks

When we were in the Netherlands, we read in the newspapers that Henri Nouwen had died. On his way from Toronto to St. Petersburg, he had stopped in Holland to see his elderly father and other family members. Everything seemed to be fine. Then Henri had a massive heart attack, was rushed to the hospital and died on Sept. 21, 1996.

His funeral service was held Sept. 25 in the Cathedral of St. Catharina in Utrecht. Nouwen's body was carried in while we in the congregation sang "He who dwells in the shelter of the Most High will rest in the shadow of the Almighty!"

To my amazement the coffin was placed in the midst of a sea of sunflowers, and on the very same steps on which Henri had prostrated himself almost 40 years ago during the service in which he was ordained as a priest.

The sunflowers. They reminded me of an evening in 1992 when Henri spoke to celebrate the 25th anniversary of Christian Counselling Services in Toronto. The theme was "A time to mourn, a time to dance." On the stage Henri had placed some reproductions of Vincent van Gogh's sunflowers. I wondered why.

Then at one point he drew our attention to those brilliant flowers, but also to some of them that had withered and were drooping. As so often in van Gogh's paintings, the sunflowers had become an image of "a time to dance, a time to mourn."

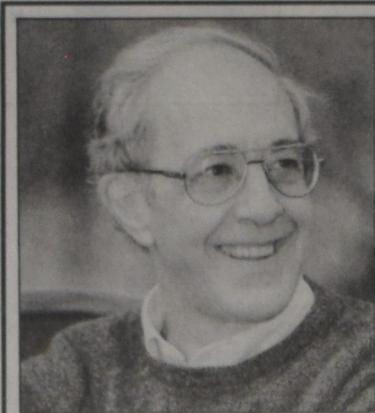
Wounded painter

Van Gogh painted sunflowers several times, first against a background of royal blue, eventually against a yellow background. "At last," he wrote to his brother, "there is light on light — and I hope it will be the best."

Another time he wrote, "I feel the desire to renew myself, and to try to apologize for the fact that my pictures are, after all, almost a cry of anguish, although the rustic sunflowers may symbolize gratitude."

Gratitude. And yet there were those wilted, dying flowers.

Father Nouwen must have felt in his own life a close affinity with van Gogh. He, too, knew of



Henry Nouwen

gratitude and great joy, but also of times of anguish, loneliness and depression.

In fact, when Henri was at Yale Divinity School he taught several seminars on "The ministry of Vincent van Gogh."

A soul-brother

In the foreword to Cliff Edward's book *Van Gogh and God*, Nouwen said, "There is no doubt in my mind that these seminars had a much more profound effect on my students than any seminar I ever taught. I have used many spiritual writers, especially the contemporary writer Thomas Morton, but I have never found students to be more personally, intellectually and emotionally involved than when we looked attentively at Vincent's drawings and paintings.

"This deeply wounded and immensely gifted Dutchman [van Gogh] brought me in touch with my own brokenness, and I realized more and more that Vincent was becoming my wounded healer."

The wounded healer. It was also a theme that came up again and again in the eulogy given by Jean Vanier, the founder of L'Arche, which provides a home for mentally disabled people. Listening to Vanier I recognized him as a soul-brother of Henri:

"The first thing I want to say is that Henri was a man of great energy, vision and insight, but also a man of great pain. He chose to walk through pain; he accepted anguish; he did not build barriers to protect himself. He was a wounded healer, and in many ways a wounded man,

searching, yearning, crying out.

"We all want security, Henri was plunging forward into a world of insecurity. Sometimes I sensed in Henri the wounded heart of Christ, the anguish of Christ. Our God is a lover, a wounded lover. Henri somewhere was a wounded lover, yearning to be loved, yearning to announce love.

"Therefore he came to L'Arche. L'Arche is a place of pain because it was founded in pain, on the pain of people who had been rejected and abandoned. Was there not some mysterious relationship between Henri's own cry for love and the cry of those in L'Arche?

"Later Henri moved to Daybreak, a home similar to L'Arche. There, in Daybreak, Adam, Gordie and Laura, handicapped as they were, became his wounded healers. They were beautiful healers because they were not ashamed to love. They threw themselves into the arms of Henri and kissed him. That is what he needed, and maybe that is what we all need, but we do not know it!"

A gift of God

When we entered the church we had been welcomed by a member of the L'Arche community, a girl with Down's syndrome. She had a smile and a friendly word for everybody. "Nice that you could come. Welcome, welcome." She was indeed not ashamed to show her love. Her welcome was already the beginning of the healing process. Standing there at the

door she showed herself to be a beautiful healer.

Standing at the other side of the entrance was a member of the funeral staff. He did not know what to think of it. It was very strange, not an official part of the dignified funeral ceremony. To every one of us, however, it was a gift of God.

After the news of Henri's death spread, all who had known him felt the loss of a friend, a spiritual guide, a priest.

Living in a spiritual wilderness, Father Nouwen had heard the cry for meaning, compassion and love everywhere. It made him restless. He was always on the move. He could say with van Gogh, about his own work, "I am risking my life for it."

His family in the Netherlands told me that, whenever Henri

Return of the Prodigal Son. His conclusion was that in the end we have to move from being searching adolescents to becoming a father, to becoming like the Father. A Father/Mother whose love is not limited by his or her power, whose name is Compassion, and whose only longing is to have all God's children come home.

Father Nouwen recognized in the picture his own ministry as priest, and through all his books he wanted to help us share that ministry of compassion.

The inner voice

On the day Henri died, his book *The Inner Voice of Love* was released. It ends with: "My own death is not so far away. But I have heard the inner voice of love, deeper and stronger than ever. I want to keep trusting in that voice and be led by it beyond the boundaries of my short life, to where God is all in all!"

Before leaving the church I went back to the place where Henri was lying and touched his coffin. Looking at the sunflowers I noticed, to my amazement, that none of them were at all withered. They were one outburst of color, light and joy.

To me it became an image of the Apostle John's vision: "There will be no more death or mourning or crying or pain, for the old order has passed away."

And it was as if I heard the voice of that restless, wounded priest, saying, "The time of mourning is over now; let us dance!"

Henri Nouwen's body is resting at the Sacred Heart Cemetery near the Daybreak Community, north of Toronto.



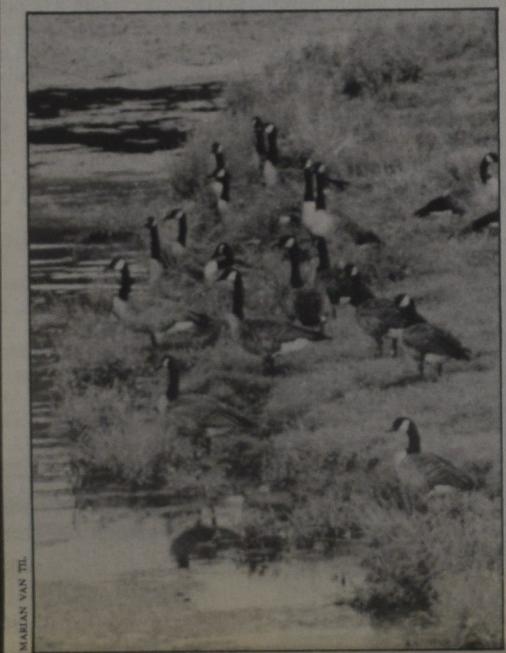
Vincent van Gogh's painting Sunflowers.

Gabe Rienks is a retired Presbyterian pastor who lives in Brantford, Ont.

Feature

My summer friends

by
Verda Aegerter



MARIAN VAN TIL

For 16 years two geese have been coming to my front yard, arriving on the tenth of March every year. For the first two or three years I lived here I didn't keep a written record of the exact date of their arrival. But then I began to notice that these two were always several days ahead of other ducks and geese who nest in the area.

So I started noting the date on the calendar, and for some reason, maybe God only knows, March tenth is their day.

Slowly I learned more about Canada geese. They wear long black stockings and a black cap with a full neck scarf, and have lovely white cheek patches. With heads held high and bright eyes always watching, they stroll leisurely along in front of my patio talking to each other in low clicking sounds.

I have come to watch for them each tenth of March and am usually awakened by the loud three-syllable honk-onk-aonk. They use that cry to communicate when on the ground, and another shorter honk when flying in formation. The average speed of a flying flock is about 50 miles per hour.

I know there are at least 20

other windows and balconies in our complex from which my neighbors can observe these same geese, but somehow I like to think they are mine. Perhaps some others have also given them names, yet I doubt that anyone else has given them biblical names.

Loyal followers

I have dubbed them Aquila and Priscilla because Aquila and Priscilla were the husband and wife who were good friends of the Apostle Paul. They were tentmakers in Rome and were most helpful and loyal to Paul. They travelled with him as he taught Christianity all around the Mediterranean area in the first century A.D.

I think my geese are worthy of those names because they are loyal friends, to be counted on to show up on time every year to add joy and interest to my summer days. They are also like the Bible people in that they are survivors in the face of danger. The Christians in Rome were often persecuted and many lost their lives. My geese have to be careful and ever watchful because there are many predators in the

marshland behind our building.

Some Bible scholars believe that Priscilla wrote the book of Hebrews but she would not have dared sign her name to it, although she was a well-educated woman, because it would have caused her dishonor to her husband. So the writing has been ascribed to Paul even though it is not his style nor does it exactly reflect his theology.

Shared duties for life

My goose Priscilla is also an equal to her "husband." They each have their role when raising families. The gander Aquila stands guard during the time the goose is sitting on the eggs, giving her encouragement and moral support with those clicking sounds. While he never sits on the eggs he will watch over them if she leaves for food or exercise. Canada geese mate for life and many have lived for 50 years.

When the goslings are hatched, the parents usher them all together down to the water for their first swimming lesson.

Aquila leads the way and the babies go in single file behind him, with Priscilla bringing up the rear. Sometimes the parents change places, I have learned to notice this because I know which one is the gander by his size and manner. He perhaps weighs 15 pounds while the goose is usually two pounds lighter and is fatter and shorter in body.

Sometimes they just stand together on the lawn looking at me as I watch them. The lawn slopes gently down about 100 feet to the bank of Minnehaha creek. This stream runs through the southern suburbs of Minneapolis and empties over a falls into the Mississippi River.

Some of my neighbors wanted to have the lawn all mowed right down to the water's edge but we rounded up enough concerned nature lovers to vote that down. Now we have about 25 feet of protected area with marsh grass, cattails and reeds between the manicured lawn and the water. This insures nesting sites for a great number of birds and fowl and small animals. There is one opening for canoe launching.

An amazing feat

Ornithologists have long studied migration patterns and have suggested three possible answers to the questions of why they fly south and how they

know when to go and how they know how to return to the same place every year.

One theory is they have a carry-over gene from the ice age when all creatures went south to escape the glacier and returned when the ice melted. A second idea put forth is they have a body temperature change, affected by the outside temperature. Yet another theory is they experience glandular changes affected by light.

None of these has been proven conclusively. These geese seem to know, and they also know how to prepare for the long flight by eating a lot of fuel foods which store fat under their skin. I have watched them preen and oil their feathers for days before they take off. They even make several test flights over the trees as they gather up other members of the larger flock. They swoop over the buildings and then settle down again on the water, seeming to get organized.

What fun it would be to follow them and see where they go. I wonder if there is someone in Louisiana or Texas waiting to greet them as I do and make note of their arrival.

My geese wear large leg bands which tell me someone else is keeping records of their lives. Perhaps these leg bands could have saved me some anxious hours.

ves for the needy people. Most every one agreed this was an excellent way to thin down the flocks.

"Not my geese!" I cried when I heard the news. I went out the next morning and talked to them.

In His hands are the sparrows ...and geese

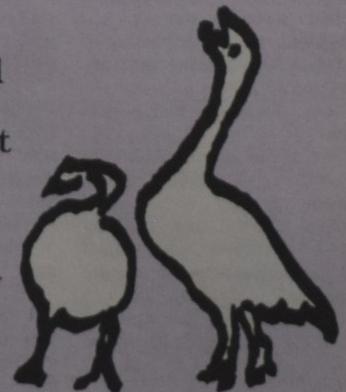
I told them not to go near those downtown lakes, especially Lake of the Isles where we had all seen that lady with her bag of popcorn feeding geese every day. She was out there all the time entertaining children by feeding geese from her hands.

"Don't go down there" I told them. "And don't let your young ones go downtown either. Stay out here on Minnetonka where you will be safer."

I know, of course, there are also dangers out here, but Aquila had been such a brave fighter and the six young goslings have big feathers now and are learning to fly. Then next morning I read in the papers the banded birds would not be killed. What joy. We have been saved!

Then I learned that the Mississippi flyway sometimes has more than 400,000 geese travelling south. So Aquila and Priscilla will be in great company as

...they stroll leisurely along in front of my patio talking to each other in low clicking sounds.



This past summer the goose population in Minneapolis grew to nuisance proportions. Something had to be done. Walking around a city lake had become most unpleasant, and golf courses were so full of goose goo there were just too many hazards. The park board and the Department of Natural Resources announced they would capture and butcher 300 geese and give the meat to the food shel-

they travel. When they take off I shall wish them Godspeed and pray for their safe return.

The biblical Priscilla (or whomever) wrote these lines: "Therefore since we are surrounded by so great a cloud of witnesses, let us press forward... in faith and hope for the future" (Heb.12:1).

Verda Aegerter is a retired minister who lives in Minneapolis, Minnesota.

Feature

A small affair

Brett Watson

Jodi Boller watched her husband's car pull out of the Gilead Community Church parking lot, raising a small cloud of dust as it left the sanctuary construction site. A young woman stood next to her, dressed in a short-sleeved emerald blouse with a white denim skirt held around her round hips by a wide leather belt.

"I saw you kiss my husband," Jodi said.

Carole Grant's large green eyes opened wide.

"What?"

"I said, I saw you kissing Jim. You were looking for an extension cord for the saw while I was setting up to cut some boards. Jim left a few minutes

"I catch my husband and arguably one of my best friends kissing in a closet and it's not as bad as I THINK?"

later to find some nails. When neither of you returned, I left to see what was taking so long.

"Jodi, please..."

"When I walked past the storage room, I heard odd sounds coming from inside. I peeked through the cracked open door, naively expecting to find two kids making out. Imagine my surprise."

"Jodi, it's not as bad as you think."

"Not as bad as you think! Not as bad as I think?" Jodi's straight, graying blonde hair stamped around her flushing face. She grabbed Carole's hand and towed her into the already completed fellowship hall. "I catch my husband and arguably one of my best friends kissing in a closet and it's not as bad as I THINK?"

"We were just kissing, nothing more. I know it still wasn't right, but I swear it wasn't anything more."

"Carole! In a church no less! What were you thinking? Were you thinking at all?"

Jodi put a hand to her forehead, covering a once pretty face that was now seasoned with the love-wrought lines etched by two teenage boys and two decades of marriage. She battled back her tears. Carole was less successful. Streaks trailed past

her long narrow nose, dripping into her small supple mouth.

"I'm sorry."

Jodi bit her lip and looked directly at her friend. She saw the tragic face of a shy woman passing 30, desperately desiring to be married, but without prospects.

"Was that the first time?"

Carole stared at her feet.

"No."

A stone jammed itself into Jodi's throat.

"Have you... have you and Jim...?"

"No," Carole wept. "We've only kissed."

"How long?"

"Jodi, please..."

"How long?"

"Less than a month. Jodi, I'm sorry, really I am. I've cried myself to sleep every night, praying to God to forgive me and give me the strength to resist the temptation."

Jodi desperately wanted to grab Carole by her curly red hair and slap her freckled face until the colors matched. But years of practised patience, built by teaching rowdy Junior Church children, leading choirs filled with silly and tone-challenged people, and the unrelenting demands of motherhood, stepped in. She captured Carole in an unexpected hug.

"I'll leave the church," Carole sobbed. "I promise I will, and I won't see Jim again." Jodi patted her back.

"You'll do no such thing. We're a small congregation. Everyone here is important — vital. If you leave we'll be out a Sunday school teacher, an excellent keyboard player and a special friend."

"You're being too nice to me."

"It's not just you I'm thinking of," Jodi said honestly. "If word gets out that a church elder and a Sunday school teacher are having an affair... an inappropriate relationship, in any event... it would destroy all we've done to bring a contemporary Christian church to this tradition-bound little town. All the gossip would also create a lot of heartache for Jim and me."

"What are you going to say to Jim?"

Jodi wasn't certain what she would say. How does a person bring up a topic like that? Hand Jim a cup of morning coffee and say, "By the way, I saw you

making out with Carole in the church storeroom?"

Jodi set Carole free from her hug.

"I think you should be the one who talks to him first."

"What should I say to him?"

"Carole! How should I know? I don't know what got you together in the first place. I'm just a stupid housewife that was bumbling along in life thinking everything was roses! Tell him you're too young for him, or

in soft, wet colors. Her smile did have a remarkable sparkle when she was happy.

"Well, I suppose it would be rude of me to tell you to never smile again, if that's, in fact, the whole truth."

"He said you never smile anymore," Carole continued, ignoring the inference. "He said you used to smile all the time — that you were the happiest woman he knew."

"Well, he sure picked a fine



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you stuff your bra, or whatever it was that attracted him isn't available any longer!"

Carole shuffled her feet and nervously smoothed her skirt.

"It was my smile."

"What?"

"My smile. Jim says I have a beautiful smile."

☆ ☆ ☆ ☆

Jodi looked past the trembling frown to recall Carole's happier face. She had pearl white teeth, straightened from years of loving work by her orthodontist father. They were always framed by a balanced set of full lips painted

way to bring that back to me! Most men buy flowers, or jewelry, or just tell their wives that they love and appreciate them. I guess Jim thinks smooching someone else's pretty face is what makes me smile. *The idiot!*

Carole kept silent.

"I'm sorry," Jodi apologized. "I really do forgive you. You're standing here talking to me and crying, instead of telling me I'm some sort of evil witch that doesn't deserve a man like him. I respect that. But Jim's going to be harder. I have a 20-year trust that's been hurt. It's going to take me some time to deal with that."

"I understand."

Jodi sighed, still bravely fighting back her tears. She brushed sawdust off her well-worn jeans and chambray shirt, realizing her figure was not that of her honeymoon days, but still seemed in good shape, all things considered. Did she really not smile? Was that all there was to this little affair — a pretty smile? Jodi doubted it.

She and Jim never saw each other any more, always just missing between jobs and church activities and football practice and fundraisers. When they did bump into one another, both were too tired to talk, much less snuggle or flirt. Carole was starved for adult affection, spending her work days as a second grade teacher. Maybe she had just made herself more available than she should have

Jodi sighed, still bravely fighting back her tears. Was that all there was to this little affair — a pretty smile? Jodi doubted it.

and Jim was the first person to accept the invitation. In any event, Jodi believed Carole. Jodi was certain she had discovered the unfortunate relationship early, before the damage was irreparable.

"Jim should be home by now," said Jodi. "Go there, talk to him, and straighten this out. The kids won't be home from football practice for another hour. I won't come home until after I pick them up."

"You still trust me enough to be at home alone with him?"

Jodi spat a pained laugh.

"Whatever you two do, I'm sure I don't want to be there!"

Carole grabbed Jodi in another hug and began to cry all over again.

"I promise I'll fix things."

"I'm sure you will, now go, while there's still time to do it."

Carole grabbed her purse and headed for her black Honda Civic. Jodi stood at the doorway of the empty building, a thousand frightening thoughts calling her a fool for being so forgiving. She called to Carole, just as she was stepping into her car.

"I like roses!"

Brett Watson lives in Baroda, Mich.

Comment

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Bert Hielema

Contours of a Christian economy

I wrote the first draft of this column on April 25, while sitting outside in Sioux Center, Iowa, a town of about 5,000 people, 13 churches and, of course, Dordt College.

During our five-day stay there we attended a combined service of the four local Christian Reformed churches to celebrate the existence of Christian schools for five generations.

People here have still a tremendous loyalty to Christian education. The preacher that evening told the 1,500 people assembled in Dordt's B.J. Haan Auditorium something that I

"We, in this life, must create the conditions for the New Creation, because creation is holy."

have never heard in a church service: "Creation is holy; the land is holy; the animals are holy," and that in a town where the reek of manure from the intensive farming practised is often all-pervasive.

A few days earlier, we had driven from Minneapolis in a rented car for some 400 km through what used to be prairie. Large John Deere tractors — the only green yet visible — were working the fields so that the world may have corn; we wondered how all that vastness would have looked 150 years ago when the buffalo, perhaps more numerous than pigs and beef cattle now, lived in an ecological balance.

The bold words of this courageous speaker have given me an entry for my ambitious topic, my last one. I have decided to end my column because I feel that I have said all I possibly can say about the economy and its course if maintained in its present way.

I believe I've heard economist Bob Goudswaard say that our life here is a proving ground for eternity. This fits in with my definition of the Kingdom, a concept often mentioned but hardly ever defined. I equate the Kingdom with the New Creation. So when Jesus urges that Kingdom-seeking be our priority and that the rest be secondary, then I read this all-inclusive advice to mean that we, in this life, must create the conditions for the New Creation, because creation is holy. Since we believe that the New Creation will be our real earth, populated by real people, who grow, harvest and eat real food, I fashion my economic model on that real situation.

In an earlier column I said that what is now economically possible has become more and more dependent on what is ecologically feasible, a condition forced upon us by necessity. I think that this means that if we want to struggle to come to a framework for a Christian economy we must first of all look at ecology. So what then, is ecology?

Four ecological laws

Well, each science has certain rules. When I took Economics 101 at Queen's University I was taught that the law of supply and demand is fundamental. Ecology, too, has a set of guiding principles, of which there are four:

1. Everything is connected to everything else.
2. Everything must go somewhere.
3. Nature knows best.
4. Nothing comes free.

I believe that if we want to establish contours for a Christian economy, these four rules must guide us.

1. *Everything is connected to everything else.* We Christians

would say that all things come together in Christ for he is all in all, making all things holy. That is our first concern in determining our economic actions as Christians. This rule requires us to be very careful and try to calculate the consequences of what we do. When we introduce foreign matter, animals, plants or chemical substances into a given locale, or divert a river or build a dam, we must first thoroughly investigate both the immediate and long-term consequences, pray about it, seek God's will and consult all parties concerned, including the desires of animals, the needs of the soil and its contents.

2. *Everything must go somewhere.* There is no such thing as waste. Nothing disappears. It is simply transferred from one point to another. Actually, we are not consumers but only users. We are locked in a sealed chamber from which nothing can escape because our universe is a closed system. We cannot keep on polluting without consequences, now evident in our atmosphere which is becoming angry with us, seen in excessive rain, winds, ozone depletion.

3. *Nature knows best.* This is the secular version of this rule. We Christians would phrase it differently and confess that Creation is God's perfect work of art; that it is so infinite and so intricate that even eternity is not long enough to fathom all its secrets. In faith and constant prayer we must try to unearth its riddles. Creation is holy, and when we dig into it, cut down a tree, kill an animal, drive a car, we must do this looking up to God, asking for wisdom and, most often, for forgiveness. When we ignore creation then creation cries out and we reap

what we sow, a harvest which is all too evident now.

4. *Nothing comes free.* The air is not free. The water is not free. With global trade, we think that we can place pollution-intensive production somewhere else, but eventually we pay the price. Nothing comes free, except God's grace to us, for which Christ paid the price because God loved the cosmos so much.

So in preparing ourselves for life in the Kingdom, now and for the coming of which we pray whenever we recite the Lord's Prayer, we have to keep these rules in mind.

A new worship mode needed

I think that just as current economic theory is showing signs of old age, so, too, orthodox Christianity, with its main emphasis on a clean, morally acceptable life (an important part, of course) needs an overhaul. The simple truth is that unless we seek the Kingdom, the welfare of creation, the other things we need will cease to be available to us.

I have said this before and I will say it again one last time. The simple truth is that if we believe that things bigger, including bigger churches, will save us, we are barking up the wrong tree, the tree of death. Bigger now means more energy use, more driving, more impersonal contacts. We Christians must develop a lifestyle that obeys the rules of ecology and so prepares us for the lifestyle of eternity for which we, in tentative ways, taking tiny, even hesitant steps — must start

training now.

This will work only for small groups. I think that churches should consider alternating preaching with holding seminars on creatively responsible living. If the Kingdom really means the New Creation, then solely preaching from the Scriptures is not enough. I think we should question our current mode of worship. It seems to me that it reflects the idea that heaven is our final destination, with the preacher as God's spokesperson, the choir as the angels, properly outfitted in flowing robes, the flock gathered in a sanctuary, built often to resemble our idea of heaven. To me it often smacks more of Old Testament tradition than New Testament risk-taking. I dare say that 95 per cent of sermons are gnostically distorted messages, based on an erroneous Greek dualism.

Perhaps our entire idea of religion has become blurred. Two thousand years without a radical reformation is a long time. I can say this, because, as the newly re-elected moderator (lay-bishop?) of the Kingston Presbytery of the Presbyterian Church, I fully participate in all aspects of the church. I love the church and pray that it will remain open to real reformation.

Perhaps I will be allowed to submit an occasional article on the subject which tickles my fancy.

May God be with you.

Yours in the Lord,
Bert Hielema

Bert Hielema is a retired real estate appraiser who lives in Tweed, Ont.

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Comment

Two under 35

Dear Elizabeth:

I organized a "Generation X" discussion here at Brock, and many of the students spoke straight from the heart regarding their dreams.

"I don't want to be successful," said one of them. "I don't want to be a doctor or a lawyer. I just want to be happy, and if that means moving to a distant land and having very little, so be it. If I'm happy, I am successful." What I'm wondering is: do you think there is less of a drive for our generation to "make it big" and "rise to the top"? One professor has written a book entitled *Culture Shift in Advanced Industrial Society*, and he suggests that we are moving into a "post-material" era in which people are more concerned about purpose and/or lifestyle than about the accumulation of possessions. Freedom is more important than wealth.

While the vice of covetousness will never leave the human race, I wonder if our generation might be a little less optimistic about the satisfaction that can be gained through owning lots of stuff. Many of our parents and grandparents started off with very little, and through hard work (and prosperous times) have done quite well. But I think we can see, from a distance, that while on one hand there is nothing romantic about poverty, wealth has no spiritual guarantees either. In fact, wealth may even be a spiritual liability (as Jesus said).

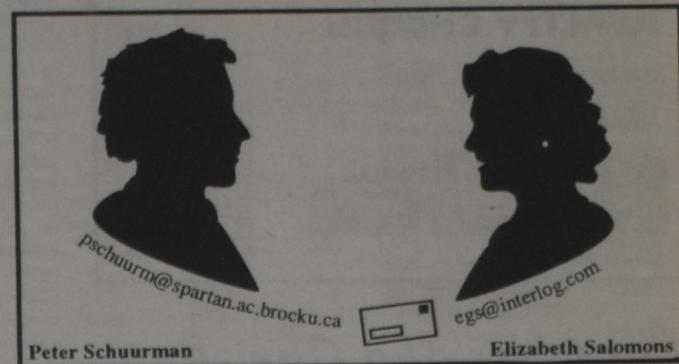
Why is "spirituality" such a catch word these days? Why do the bookstores have entire sections with that title? Why does Brock have a faithful Yoga group? Maybe it's just a fad, but more likely it's the hunger of people for something beyond the five senses. Maybe the phrase "materially blessed" is a little more ironic than we once thought.

Now a cynical person might respond by saying that these sentiments are just sanctifying the inevitable: Xers have been promised they cannot do better than their parents anyway. David Foot, the bestselling Canadian economist, promised Brock students when he gave a guest lecture here that they could look forward to "lateral" movement in their careers, not vertical movement. The days of the gradually promoted "company man" (the age of personal progress) is disappearing. These are the days of part-time, temporary, and contracted careers — on average, six per lifetime. So the cynical view suggests that in saying we are post-material we are creating a pious euphemism for having lower proportional income and security. Well, I disagree. If the cost of avoiding cynicism is being perceived as sanctimonious, I'll take the risk. I really feel the same way as that student does. It's not that I lack ambition, but my ambitions can't be put on a list of assets. I like to think we've got different priorities, and I hope we won't abandon them if we ever stumble into wealth and power.

Again, to say this is to risk ridicule, as some say the Baby Boomers from the 60s sold out once they became the establishment. But I hope we don't.

We do have vices, for sure. For example, the sort of spirituality that permeates this generation does have a narcissistic edge. But that's another e-mail.

*Hoping for a self-fulfilling prophecy,
Peter*



Dear Peter:

Now here's a coincidence: I clipped a *Globe and Mail* article a couple of weeks ago, thinking it would be great fodder for a letter to you. It's the same topic you raise in your letter: Are Generation-Xers less driven towards material success? And if so, why? The writer's conclusion, like yours, is we are no less driven, but what we strive for isn't material success. And the reason for this shift in values has to do with lack of opportunity for career advancement.

The same writer turned down a contract position with *The Globe* to do freelance writing. This I can relate to, and is where I'll move from discussing the abstract to the personal. When the publishing firm I worked for began downsizing a couple of years ago, I volunteered for a severance package. I've been working as a freelance editor since and, so far, I've been able to make a living this way. But more importantly, I am much happier outside the corporate environment. Friends comment on how much more content I seem and even (!) how much more pleasant I am to be around.

About a year ago I moved back into a publishing firm, but turned down the salaried position they offered me and took a contract. While I'm back in the thick of office politics once again, I do feel a certain amount of freedom in knowing the end-date of my contract and that once this job is over, I'll be back to working at home again with Peter Gzowski's replacement as my only companion.

I don't think my story is all that unique for our generation. The key is what you make of it. Whereas my shift from salaried employee to running my own business has been financially feasible, I sold my car to do this and my apartment is furnished with hand-me-downs from my parents and garage-sale bargains — the lower material expectations you write about, Peter.

Making ends meet is a necessary fact of life, but the quality of that life is extremely important to me. My life feels much more balanced now, even though I sometimes work long stretches into the wee hours of the morning to meet a deadline. Going to work means switching on my computer. Doing the dishes is now a work break, not something waiting for me when I get home. And I'm not nearly as tired at the end of the day and have more energy to volunteer for non-profit organizations or get more involved at church.

The writer of *The Globe* article I mentioned concludes that: "If downsizing is a taboo word for a 45-year-old with a mortgage and family, for a 27-year-old, it's just another word for freedom." I believe that our generation (thanks to the Computer Revolution that is fundamentally changing work in a way not seen since the Industrial Revolution) is at the forefront of a new and better way of life in which family and work will be less segregated, and work and leisure more balanced.

But change always comes at a cost. Last month I started my letter talking about anxiety about the future. That's the cost we face: fear of what's ahead and lack of understanding of the big picture. The only antidote I know for fear is faith, hope, and trust in Him who is bigger than we are: "For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully." You ask if we are "sanctifying the inevitable," Peter. I'd say we are making the most of what God has given us: what some call counting one's blessings.

*Contentedly,
Elizabeth*

Advice/News

Elderly couples' values clash

Dear P & M:

An article in another weekly (The Windmill) asked: "Does a common law relationship fit with faith?" I have my own struggle with this issue. Let me explain.

I'm 72 years old and I attend the Salvation Army. My female friend, 74, belongs to the Anglican Church, although she never actually attends. Both of us own our own homes but I tend to spend a lot of time at her place. I've raised the possibility of marriage but she has told me no for two reasons. She says we're too old for that and she has a real problem with my interest in the Salvation Army.

I'd like to become a soldier, i.e., a member and would love to know more about the Army's history, beliefs and practices. She told me not to show up at her door if I get involved with Christmas kettles and the Red Shield campaign or if I start wearing their uniform. What's the best thing to do? Since she has said No to marriage, is moving in together an option at our age?

Dear Thinking About Living**Common-Law:**

Isn't a friendship supposed to be based on shared values and common interests? So why would you want to marry someone who doesn't share your love for the Lord? And why would you be tempted to live common-law with someone who has told you clearly that she can't stand the church of your choice? At your age you surely realize that oneness is impossible if people won't accept each other's differences.

A lot of people your age are tempted to move in together. No complications. No additional relatives. Companionship without legal or sacred commitments. An easy way out if circumstances or feelings change.

Sounds wonderful, doesn't it? But it also sounds pretty worldly. We can't picture the Lord blessing a communion without cost. That's why some couples in Christian senior citizens homes decide to marry even when they're in their 80s. As one such couple said, "It gives us the right to look after each other."

Your friend's feelings about the Salvation Army seem to run pretty deep. They probably go back to the class distinctions that existed when the Salvation Army began as a mission to drunks, prostitutes and paupers in the slums of England. A dozen years ago (July 19, 1985),

Peter and Marja



are
JN

CC's editor Bert Witvoet interviewed Major Ken Evenden, then Information Officer of the Salvation Army in Canada. Evenden had this to say:

"When we first came into being as Christian Mission in the east end of London, we were a group of chapel people from various denominations interested in evangelism. There were Wesleyans, Methodists, Anglicans, Congregationalists, even Quakers. When these people reached the point where they had a growing number of converts, they ran into difficulties integrating these people into the established churches.

"You have to understand that the Mission, later on called the Salvation Army, did not think of itself as a church. They were doing evangelism with the hope of bringing people to the churches. However, the members of the pauper class they worked with, once they became converts, were not accepted by the established churches.

"These paupers were a class created by the industrial revolution. No longer part of a rural community, not able to sustain themselves by working the land, these people became 'the submerged tenth of the population.' They were poorly dressed; they were not particularly clean. When they were allowed to worship in the Anglican Church they had to come by a separate entrance and sit in the back pews."

Unfortunately, this elitist attitude still seems to infect your lady friend. On the contrary, you obviously have a heart for the poor. Someday your friend's heart may melt with the compassion of Christ. Until it does, we advise you to follow your heart to the highways and the byways where the Spirit of Christ is clearly calling you, even if it means that your friend will close her door to you.

Write to: P & M, 16 Kimbermount Drive, St. Catharines, ON L2N 5V6.

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidke, Alan Vandermaas, Marian Van Til and Bert Witvoet.



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CC contributor wins writing awards



COURTESY NATHAN HARMS
Linda Siebenga (left) is congratulated by Nathan Harms, of Alberta Christian Writers' Fellowship — CanadaWide.

BLACKFALDS, Alta. — Linda Siebenga, whose poetry has appeared in *Christian Courier*, recently won three writing prizes from the Alberta Christian Writers' Fellowship — CanadaWide. Siebenga won the Executive's Choice Award for her poem "Singing on Kauai Island," as well as the Best of the Best Award, and First Prize for free verse poetry.

Here is a sample of her poetry:

That tending tender care

land is the substance of our little life
of it we're made on it we lean
to make our living and press our rough faces
to that earth to feel the gentle heartbeat
of a hundred generations throbbing
to understand why we are part and parcel
of the very earth that holds us to its bosom

with words he put us on the land the clay we are
and dust we will become and blessed the earth
with blossoms that creep over its fair face
to grace our brows and prime our nostrils
for the race to be what we could be
to know the meaning of fruitful having dominion
dominus Lord that we could image him in guarding
guiding pruning that tending tender care
that binds us to this place where we may till
until our spirits sprint beyond the grains of time
shrub off the dust and bathe in that transparent sea.

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Classifieds

Classified Rates	Anniversaries	Anniversaries	Anniversaries	Anniversaries
(Revised February 1, 1995) Births \$25.00 Marriages & Engagements \$40.00 Anniversaries \$45.00 2-column anniversaries \$90.00 Obituaries \$45.00 Notes of thanks \$35.00 Birthdays \$40.00 All other one-column classified advertisements: \$15.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge. Note: All rates shown above are GST inclusive ATTENTION! a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format. b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion. c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original. d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to five column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.). NEWLYWEDS & NEW PARENTS We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address. Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313	1947 June 1 1997 With praise and thanksgiving to our Lord, we announce the 50th wedding anniversary of our parents and grandparents HESSEL and WILMA BAARDA (nee SPRIK) We pray that the Lord may continue to bless you and spare you for us and each other for many more years. With love and congratulations from all of us. Chester & Grace Baarda — Fort Francis Rennie Baarda — Montreal Esther & Symen Pieter Kampstra — Warsaw Christine & Ivan Boyle — Smithville Hank & Debbie Baarda — Forest Hessel & Helen Baarda — Iron Springs Dick & Bonnie Baarda — Smithville Dorothy & Tom Winter — Brinston Daniel & Joanne Baarda — Blyth Kenneth & Leanne Baarda — Barrie Pearl Baarda — Port Sydney 29 grandchildren. We hope to celebrate together, D.V., as family and friends at Smithville Chr. Ref. Church, on Saturday, May 31, 1997, with an open house from 2-4 p.m. Home address: 1942 McCollum Road, Smithville, ON L0R 2A0	1947 June 1 1997 With praise and thanksgiving to our Lord, we announce the 50th wedding anniversary of our parents and grandparents HESSEL and WILMA BAARDA (nee SPRIK) We pray that the Lord may continue to bless you and spare you for us and each other for many more years. With love and congratulations from all of us. Chester & Grace Baarda — Fort Francis Rennie Baarda — Montreal Esther & Symen Pieter Kampstra — Warsaw Christine & Ivan Boyle — Smithville Hank & Debbie Baarda — Forest Hessel & Helen Baarda — Iron Springs Dick & Bonnie Baarda — Smithville Dorothy & Tom Winter — Brinston Daniel & Joanne Baarda — Blyth Kenneth & Leanne Baarda — Barrie Pearl Baarda — Port Sydney 29 grandchildren. We hope to celebrate together, D.V., as family and friends at Smithville Chr. Ref. Church, on Saturday, May 31, 1997, with an open house from 2-4 p.m. Home address: 1942 McCollum Road, Smithville, ON L0R 2A0	1957 June 1 1997 Brampton, Ont. On June 1, 1997, we will celebrate the 40th wedding anniversary of our parents ANDY and JENNY MAST (nee BOLHUIS) Thank you for the Christian upbringing you gave us, Mom and Dad. Thank you for the encouragement you gave us to dream and act on dreams, no matter how impossible the dreams seemed. May you enjoy many more years together, and may you often experience that peace which transcends all understanding. With love from your children and grandchildren. Rick & Aileen Mast — Norval, Ont. Meghan, Hannah, Heidi, Tanice Ellie & John Horgan — Victoria, B.C. Nate, Evan Fred & Marlene Mast — St. Catharines, Ont. Ryley, Connor Relatives and friends are warmly invited to an open house to be held, D.V., on Saturday, July 12, 1997, from 2-4 p.m., at John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, Ont. Home address: 38 Haslemere Ave., Brampton, ON L6W 2X4	
For Rent	With thankfulness to God for the blessing and example they have been, we, the children of STEWART and GRACE BRUINSMA (nee VANDYK) wish to announce the 50th wedding anniversary of our parents and grandparents on June 3, 1997. It is our prayer that God may continue to be close to you and guide you together throughout your married life. Diane & Eddy VanMeeteren — Hamilton, Ont. and family Lydia & Willy Schulenberg — Beamsville, Ont. and family Hank & Fiona Bruinsma — Morten, Gainsborough, England and family Stew & Debbie Bruinsma — Adelaide, South Australia and family We welcome you to an open house in their honor on Saturday, June 7, 1997, from 3-5 p.m., in the Seniors' Citizens Centre, Central Ave., Beamsville, Ont. Home address: 4071 Hixon Street, Beamsville, ON L0R 1B7	With thankfulness to God for the blessing and example they have been, we, the children of STEWART and GRACE BRUINSMA (nee VANDYK) wish to announce the 50th wedding anniversary of our parents and grandparents on June 3, 1997. It is our prayer that God may continue to be close to you and guide you together throughout your married life. Diane & Eddy VanMeeteren — Hamilton, Ont. and family Lydia & Willy Schulenberg — Beamsville, Ont. and family Hank & Fiona Bruinsma — Morten, Gainsborough, England and family Stew & Debbie Bruinsma — Adelaide, South Australia and family We welcome you to an open house in their honor on Saturday, June 7, 1997, from 3-5 p.m., in the Seniors' Citizens Centre, Central Ave., Beamsville, Ont.	With thankfulness to God for the blessing and example they have been, we, the children of STEWART and GRACE BRUINSMA (nee VANDYK) wish to announce the 50th wedding anniversary of our parents and grandparents on June 3, 1997. It is our prayer that God may continue to be close to you and guide you together throughout your married life. Diane & Eddy VanMeeteren — Hamilton, Ont. and family Lydia & Willy Schulenberg — Beamsville, Ont. and family Hank & Fiona Bruinsma — Morten, Gainsborough, England and family Stew & Debbie Bruinsma — Adelaide, South Australia and family We welcome you to an open house in their honor on Saturday, June 7, 1997, from 3-5 p.m., in the Seniors' Citizens Centre, Central Ave., Beamsville, Ont.	With thankfulness to God for the blessing and example they have been, we, the children of STEWART and GRACE BRUINSMA (nee VANDYK) wish to announce the 50th wedding anniversary of our parents and grandparents on June 3, 1997. It is our prayer that God may continue to be close to you and guide you together throughout your married life. Diane & Eddy VanMeeteren — Hamilton, Ont. and family Lydia & Willy Schulenberg — Beamsville, Ont. and family Hank & Fiona Bruinsma — Morten, Gainsborough, England and family Stew & Debbie Bruinsma — Adelaide, South Australia and family We welcome you to an open house in their honor on Saturday, June 7, 1997, from 3-5 p.m., in the Seniors' Citizens Centre, Central Ave., Beamsville, Ont.
Miscellaneous	Couple planning to travel to West Coast (B.C.), this summer. Looking for a small motor home to rent at a reasonable price. Call: Jerry Bulthuis, Hamilton, Ont. at (905) 389-2012.	Couple planning to travel to West Coast (B.C.), this summer. Looking for a small motor home to rent at a reasonable price. Call: Jerry Bulthuis, Hamilton, Ont. at (905) 389-2012.	 Congratulations to Andy and Jenny Mast on the occasion of their 40th wedding anniversary!	Personal ONE TO ANOTHER Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5. Write to: #12 923 2nd Ave. S. Lethbridge, AB T1J 0C7
For Rent	For Rent in Friesland, Holland. Pleasantly furnished private vacation home in Oenkerk, 10 km from Leeuwarden, situated in an attractive country setting. Will accommodate up to 5 people. Large living room, live-in-kitchen, 2 bedrooms and outside terrace. \$300 to \$450 per week. Call or write: D. Jullens, Rengersweg 75, 9062 EC Oenkerk, the Netherlands; 011-31-582-562600.	APARTMENTS: Redeemer College rents furnished, 1, 2 and 4 bedroom apartments May to August. Enjoy our pastoral setting while visiting the Hamilton/Niagara/Toronto region. Excellent daily, weekly and monthly rates. For reservations phone (905) 648-2139, ext. 260.		

MAY 23, 1997

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Obituaries	Obituaries	For Rent	Anniversaries	Obituaries
<p>Serooskerke the Neth. 1908 - 1997 "Look to the Lord and his strength; seek his face always" (Ps.105:4).</p> <p>ADRIAAN JOOSSE age 89, went home to be with his Lord on Friday, May 2, 1997. Beloved husband of almost 63 years of Catharina (nee Barentsen). Dear father of: Elly & Henk Visser — Samia, Ont. Leonard & Anne Joosse — Kitchener, Ont. Andrew & Geri Joosse — Lethbridge, Alta. John & Liz Joosse — Kitchener, Ont. Lena & Doug Hokansson — Desboro, Ont. Brian & Debbie Joosse — Dartmouth, N.S. Cathy & Nick Oosterhof — Wyoming, Ont. Leah Pool — London, Ont. Hank & Suzanne Joosse — Samia, Ont. Wilma & Denis Brazeau — Samia, Ont. Loved Opa of 30 grandchildren and 12 great-grandchildren. The funeral service was held on Monday, May 5, 1997, at the Redeemer Chr. Ref. Church, Sarnia, Ont., with Rev. Neil de Koning officiating. Correspondence address: Catharina Joosse, 121-1202 Pontiac Crt., Samia, ON N7S 4M8</p>	<p>Samia Ont. Highland, Ind. Aurora, Col. April 15, 1945 - May 11, 1997 "Whom have I in heaven but you? And being with you, I desire nothing on earth" (Ps.73:25). Suddenly, on May 11, 1997, the Lord took to himself</p> <p>RODNEY VAN TIL Dear brother of: Marian Van Til & Ed Cassidy — Lewiston, N.Y. Sharon & Jerry Buwalda — Leota, Minn. George & Patti Van Til — Highland, Ind. Father of: Barbara Van Til — Kansas City, Mo. Denise & Brian Campbell — Brookston, Ind. Alec Mike Van Til — Denver, Col. Special friend to: Sharon Gaspar, Aurora, Col. The funeral service was conducted by Rev. Jerry Buwalda at Kuiper Funeral Home, Highland, Ind. Correspondence address: Marian Van Til, c/o Christian Courier, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1</p>	<p>For rent: Basement apartment. We are looking for a single, non-smoking female to share a basement apartment. Location is Toronto, near Kipling and Albion. Available June 1, 1997. Rent is \$300 p.m. For more information, call Debbie at (416) 742-6133.</p>	<p>Moordrecht Barnwell the Neth. Alta. 1947 June 13 1997 "I lift up my eyes to the hills — where does my help come from? My help comes from the Lord, the Maker of heaven and earth" (Ps.121:1-2).</p> <p>PIETER and CORNELIA BOS (nee DEJODE) With joy and thankfulness we hope to celebrate the 50th wedding anniversary of our parents and grandparents. Mom and Dad, Oma and Opa, we wish you lots of love and it is our prayer that God will continue to bless you and keep you in His care in the years to come. Love from:</p> <p>Ann & Pete Van Beers — Taber, Alta. Melissa, Mark, Ryan, Alison Jane & Casey Bydevaate — Taber, Alta. Jody, Lindsey, Joel, Jesse, Brent, Loralyne Toni & Peter Rozendaal — Barnwell, Alta. Jeff, Coralee, Rachel, Laureen, Peter, Steven Cor & Margie Bos — Taber, Alta. Angela & Casey, Jennifer, Casey Pete & Connie Bos — Goderich, Ont. Peter, Alex, Corrine, Aric, Robbie Alice & Henry Nyman — Wellington, Ont. Mark, Andrew Helene & John Moore — Goderich, Ont. Jesse, Mark, Wesley, Kaitlyn, Blake, Hannah Arjan & Lore Bos — Forest, Ont. Jared, Samuel Caroline & Rod Berg — Mission, B.C. Trevor, Kurtis All are invited to an open house on Friday, June 13, 1997, from 7-10 p.m., D.V., at the Taber Chr. Ref. Church, to extend best wishes. Home address: P.O. Box 26, Barnwell, AB T0K 0B0 Phone: (403) 223-2097.</p>	<p>Jan. 31, 1906 - May 3, 1997 Edmonton, Alta. "I know that my Redeemer lives, and that in the end he will stand upon the earth. And after my skin has been destroyed, yet in my flesh I will see God; I myself will see him with my own eyes — I, and not another. How my heart yearns within me!" (Job 19:25-27).</p> <p>The Lord gently took home his daughter, our beloved Mother and Oma</p> <p>JANTJE (JANE) TINGA Affina de Jong — Burnaby, B.C. Amy Geisterfer — Edmonton, Alta. Astrid & Bill Ekkelenkamp — Edmonton, Alta. Wayne & Cornelia Tinga — Edmonton, Alta. Jack & Naomi Tinga — Victoria, B.C. Ben & Dawn Tinga — Australia 29 grandchildren and 43 great-grandchildren. She is predeceased by three sons, husband Rein, three grandchildren and one daughter-in-law. Correspondence address: Astrid Ekkelenkamp, 9712-209 St., Edmonton, AB T5T 5X9</p>
<p>Rotterdam Ottawa the Neth. Ont. Jan. 14, 1914 - May 3, 1997 "I am the resurrection and the life. He who believes in me will live, even though he dies" (John 11:25). The Lord called to His eternal home</p> <p>DIRK LEENDERT KARREMAN Beloved husband of Coby van de Wal. Predeceased by his first wife, Gertrude Borduin. Dear stepfather of: Gerald & Christina Pleizier — Navan, Ont. Elske Kuiper — Toronto, Ont. Al & Ghislaine Kuiper — Ottawa, Ont. Cathy & Dirk Van Starkenburg — Pembroke, Ont. Elisabeth Kuiper — Perth, Ont. Dear grandfather of eight grandchildren. Survived by his sister, Nel Hogenboom (Peter), of London, Ont., and one brother in the Netherlands. Predeceased by several sisters and one brother. A funeral service was held on May 6, 1997, at the Calvin Chr. Ref. Church, Ottawa, Ont., Rev. K. Gehrels officiating. Correspondence address: 221-220 Viewmount Dr., Nepean, ON K2E 7M5</p>	<p>Personal A retired registered nurse, widow, independent, age 57, 5 ft. 3, 120 pounds, would like to meet an honest Christian gentleman. Would like to correspond for the time being. My interests: reading, good music, art, walking and travelling. Please send letters to File #2666, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.</p>	<p>Christian Reformed Church Calls extended: — Iron Springs, Alta., Rev. Gregg Martin of Winnipeg, Man. — Waterloo, Ont., Rev. Michael Winnowski, Ministry to Seafarers, Montreal, Que.</p> <p>Calls declined: — First, Drayton, Ont., and Mount Hamilton, Hamilton, Ont., Rev. Ralph J. Koops of Maranatha, Cambridge, Ont. — First, Guelph, Ont., Rev. Gerrit Bomhof of Winnipeg, Man.</p> <p>New clerk: — Grace, Chatham, Ont., Mr. Jake Janssens. Phone: (519) 352-7944; Fax: (519) 352-4514; e-mail: janssens@ciaccess.com</p> <p>New mailing address: — New Life, Guelph, Ont., 400 Victoria Rd. N., Guelph ON N1J 5J7</p> <p>Change in time of service: — Stratford, Ont. Services at 10 a.m. and 7 p.m. (May - August) and 10:30 a.m. and 7 p.m. (September - April).</p>	<p>For Rent For rent: Nice cottage in Lauwersoog in the northern part of Holland. Sleeps six. Lauwersoog is located on the border between the prov. of Groningen and Friesland in natural park. Write or call: H.J. Hiemstra Electraweg 3 9883 TB OLDEHOVE (Gr.) the Netherlands Phone: 011-31-594591216 Fax: 011-31-594591402</p>	<p>PASTOR NEEDED The Cochrane Chr. Ref. Church is seeking a new Pastor to serve our small congregation. Our church is seeking a retired minister for the summer months (June 15, 1997 and on), while we are searching for a full-time Pastor. House available. If you feel called to serve here for a short or longer term, please contact: George Struyk, Clerk, Box 1201, Cochrane, ON P0L 1C0 or phone (705) 272-6169.</p>
<p>For Rent For Rent: Basement apartment in north end of St. Catharines, Ont. Immediately available. Phone: (905) 684-3991</p>	<p>Job Opportunities Ebenezer Home, a Christian Senior Home has an immediate opening for an ADMINISTRATOR You will be responsible for the management of the home, ensuring that a high standard of care is maintained for the residents. Reporting directly to a Board of Directors, you will demonstrate strong leadership capabilities, help implement the Christian directives and policies of the Board, manage a staff of approximately 30 and ensure that the home follows the guidelines as set by provincial health regulations and legislation.</p> <p>You must possess a degree in health administration or an equivalent combination of experience and education. You must demonstrate the ability to communicate effectively in both oral and written form. Some knowledge of the Dutch language is an asset.</p> <p>Ebenezer Home, located in Abbotsford, B.C., is a personal and intermediate care facility. The home presently has 54 beds with an additional 41 beds to be completed in the spring of 1998.</p> <p>Salary is commensurate with experience.</p> <p>Applications should be sent to: The Board of the Ebenezer Senior Home Society 33433 Marshall Road, Abbotsford, BC V2S 1K8</p>			

Classifieds

Vacations	Miscellaneous	Miscellaneous
<p>GOING TO HOLLAND FOR VACATION? Why not rent a VACATION APARTMENT and visit family and sight-see at your leisure. CENTRALLY LOCATED near APELDOORN. Year-round accommodations. FOR BROCHURE OR MORE INFORMATION CALL Harold or Nellie at (905) 985-7891 or fax us at (905) 985-3007 e-mail: harnel@idirect.com</p>	<h2>MINISTRY DEVELOPER</h2> <p>The Clarkson Chr. Ref. Church in Mississauga, Ont., has an opening on its pastoral staff for an enthusiastic and qualified Ministry Developer to equip its members for outreach; to ensure an effective ministry to youth and young adults; and to enhance the congregation's spiritual life and social interaction. For more information write to:</p> <p>Clarkson Chr. Ref. Church 1880 Lakeshore Road W., Mississauga, ON L5J 1J7 Fax: (905) 823-5841. Attention: Search Committee</p>	<h2>LITTLE EUROPE RESORT and TRAILER PARK</h2> <p>Bracebridge, Muskoka</p>
<p>Job Opportunities</p>	<p>Can you help me?</p> <p>Descendants of Herm Jansen (born 1815) and Jennegien Klingenberg (born 1815) or Hendrik Jansen (born 1845) and Johanna Lohuis (born 1847) or Albert Holleboom (born 1849) and Jante Jansen (born 1850), all of whom departed from Ommen, the Neth. to Holland, Mich., in 1881/1882, are invited to take up contact with Klaas Jansen, Reigersberg 13, 6865 NL DOORWERTH, the Netherlands; Fax: 011-31-26-3342308; e-mail: simu@maxomedia.ch</p>	<ul style="list-style-type: none"> • No pets please • Showers available <p>Roel & Riet Bakema Little Europe Resort, R.R. 3, Bracebridge, ON P1L 1X1 Phone: (705) 645-2738</p>
<p>DORDT COLLEGE</p> <p>Staff Positions</p> <p>Radio Station News Director</p> <p>KDCR, the Dordt College 100,000-watt FM radio station, is seeking a Radio News Director. Responsibilities include supervision of the KDCR radio news department, on-air announcing, and possible teaching assignments. A master's degree in mass communication and on-air experience are preferred. A specific job description is available. Qualified persons committed to a Reformed, Biblical perspective and educational philosophy are invited to send a letter of application, resume, audition tape, and samples of writing by June 15.</p> <p>Farm Steward</p> <p>The agriculture department is seeking a farm steward for the 160-acre Agriculture Stewardship Center. Responsibilities include the day-to-day operation of crop and livestock enterprises for education and research. A master's degree and farm management experience are preferred. The farm steward works closely with faculty, students, and the college constituency. Qualified persons committed to a Reformed, Biblical perspective and educational philosophy are invited to send a letter of interest and curriculum vitae by June 15.</p> <p>Dr. Rockne McCarthy 498 4th Ave. NE Sioux Center, IA 51250-1697 facsimile: 712-722-4496 e-mail: vpaa@dordt.edu</p> <p>Dordt College is an equal opportunity institution and strongly encourages applications from women, minorities, and disabled persons.</p>	<p>45th Anniversary</p> <p>The congregation of the Mount Hamilton Chr. Ref. Church, Hamilton, Ont., is celebrating 45 years of ministry during the morning worship service of Sunday, June 8, 1997, at 9:30 a.m. All former members are invited to join in the celebration for a morning of worship and fellowship.</p>	<p>The most news on the Netherlands and the Dutch in Canada and the USA.</p> <p>the Windmill</p> <p>CANADA: P.O. BOX 9033, SURREY, BC V3T 4X3 USA: P.O. BOX 313, LYNDEN, WA 98264-0313 Ph: (604) 532-1733 Fax: (604) 532-1734 Toll free: 1-800-881-0705 Website: http://www.GoDutch.com Email: windmill@pro.net Ask us for our book and wall plaque catalogue</p>
<p>Miscellaneous</p> <p>GO DUTCH GoDutch.com</p> <p>http://www.GoDutch.com Dutch Heritage® Website News-History-Genealogy-Books or call 1-800-881-0705 USA: Box 313, Lynden, WA 98264-0313 Canada: Bag 9033, Surrey, BC V3T 4X3</p> <p>Will & Estate Planning can help BIBLE DISTRIBUTION</p> <p>For complete information call or write:</p> <p>THE BIBLE LEAGUE P.O. Box 5037 Burlington, ON L7R 3Y8 Tel.: (905) 319-9500 Fax: (905) 319-0484</p>	<p>Martindale Place</p> <p>A Christian Retirement Community</p>  <p>Beginning this Spring, Martindale Place enters its third phase of development! Realizing the demand for self-contained bungalow townhouses, it was decided to build 21 patio homes designed for retirement living. The existing community will continue to offer recreational activities and fellowship to all residents.</p> <ul style="list-style-type: none"> • 5 exciting floor plans • Garden plots • 5 appliances included • Wheelchair friendly • Main floor laundry • Full basements • 1 or 2 bathroom choice • Garage to house access <p>Life Leases start at \$129,900</p> <p>Visit us at 1128 Vansickle Road North, St. Catharines or call 988-9414 Directions: Follow Martindale Road. Turn west of Grapeview Drive at the flashing caution light. Then turn left at Vansickle Road. Showroom located in the apartment building. Open every Monday, Wednesday and Saturday 1-4 p.m. Irena Bell Real Estate Broker Inc. Ask for CAROL LOTZ, Listing Salesperson (905) 688-3537 (24 hr. pager)</p>	

MAY 23, 1997

Events/Classifieds**Miscellaneous****Miscellaneous**

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Spring Concert

by the Con Spirito Choir (John Kaldeway, director; Michele Anjema, piano; Joy Wilpstra, organ) and the Clarkson CRC Choir (Laurens Kaldeway, director; Carolyn Kingma, piano).

Saturday, May 31, 1997, at 7:30 p.m., Clarkson CRC,
 1880 Lakeshore Road W., Mississauga, Ont.

Tickets \$5/\$13.50 fam. Proceeds to Clarkson CRC Organ Fund

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Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

May 24 Redeemer College graduation, 2 p.m., at RC, Ancaster, Ont. Speaker: Dr. Bill Van Groningen. Come and celebrate!

May 24-25 Open house/opening celebrations of a new place of worship for the Exeter Chr. Ref. Church, Exeter, Ont. Info.: (519) 235-2990 (#)

May 25 Worship service featuring a performance of the O.T. "Song of Songs," 6 p.m., Clarkson CRC, 1880 Lakeshore Rd. W., Mississauga, Ont. Introduction by Dr. Calvin Seerveld. Info.: (905) 823-7262.

May 28 "Hollandse Dag," 10 a.m., York, Ont. Speaker: Rev. H.A. Vander Windt (#)

May 29 Organ recital by Jonathan Oldengarm, 12 noon, St. Paul's Anglican Church (Bloor & Jarvis), Toronto, Ont. Info.: (519) 725-9514.

May 30-31 "Business '97," a conference sponsored by Calvin College and Partners for Chr. Development, Calvin College campus, Grand Rapids, Mich. Speakers include: Richard Mouw, Tim Hoeksema, Gaylen Byker, Ray Vanderlaan and others. Registration/Info.: (616) 957-6600 (#).

May 30-June 1 Christian Singles and Singles Again Spring '97 Retreat, Redeemer College, Ancaster. Ont. Theme: "Faithful Companionship with Christ." Brochure/info.: (905) 387-1628 after 6 p.m. or e-mail: sholle@ican.net (#)

May 31 Concert by The Ambassador Male Choir and the Welland Mandolin Orchestra, 8 p.m., Redeemer College, Ancaster, Ont. Join us for an evening of Christian, popular and international music. Tickets & info.: (905) 648-9576 or 689-5266.

May 31 Spring concert by the Con Spirito Choir and the Clarkson CRC Choir, 7:30 p.m., Clarkson CRC, 1880 Lakeshore Rd. W., Mississauga, Ont. (#)

May 31 Fortieth anniversary celebrations at Knox Chr. School, Bowmanville, Ont. Open house at 6 p.m., program at 7 p.m. Info.: (905) 623-5871 (#)

June 1 Dutch worship service led by Rev. John G. Klomps, 3 p.m., CRC, Ancaster, Ont.

June 2 Organ/trumpet concert, 8 p.m., Redeemer College, Ancaster, Ont. Tickets at the door or call (905) 648-2131.

June 2-6 Milk & Honey Festival at Redeemer College, Ancaster, Ont. Theme: "Heavenly Light on Earthly Matters," with lectures by Dr. Al Wolters and Dr. Henry Brouwer. Visits to St. Jacobs and Niagara-on-the-Lake, Ont. Call Janet at (905) 648-2139, ext. 225.

June 3 Golf tournament sponsored by OACS/CCBF at Chippewa Golf & Country Club, Mount Hope, Ont. Proceeds to "Christian Curriculum OnLine." Info.: (905) 648-3503 (#)

June 4 Organ and oboe recital by Jonathan Oldengarm and Naomi Struik, 12 noon, St. Andrew's Presb. Church, Kitchener, Ont. Info.: (519) 725-9514.

June 9-12 "4-Day Evening Walk," Royal Botanical Gardens, Burlington, Ont. Info.: (905) 383-6319 (#)

June 11 "Hollandse Dag," 10 a.m., First CRC, Kingston, Ont. Speaker: Rev. Nicolaas Cornelisse. Cost \$7.50 p.p. (lunch incl.) Info.: (613) 384-2493.

June 18 "Cypress Gardens Winter Ministry (Florida)" picnic, 10 a.m., Southside Park, Woodstock, Ont. Info.: (519) 475-4946.

June 21 "Grunneger Picnic," 10 a.m., Grand River Conservation Authority Park, Rockwood, Ont. Info.: (519) 235-0719.

June 29 Organ recital by Jonathan Oldengarm, 12 noon, St. Paul's Anglican Cathedral, London, Ont. Info.: (519) 725-9514.

Send your questions to
Peter and Marja.
 Confidentiality is assured.

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Lengthy strike at York University resolved

Alan Doerksen

NORTH YORK, Ont. — The eight-week faculty strike at York University has been resolved, but some bitterness remains among students and faculty.

On May 13, 75 per cent of faculty members voted in favor of a settlement put together by mediator Kevin Burkett. The agreement contains pay equity gains for female professors, for

whom funds totalling \$2.3 million will be set up. A pay equity deal was one of the key demands of the York University Faculty Association (YUFA).

The settlement also includes a one per cent pay increase at the end of three years, much less than the 5.2 per cent raise over two years that YUFA had called for.

Professors have lost the right

to work full time to age 70 and if courses are taught after retirement, their number will be limited.

YUFA members voiced their displeasure by endorsing a motion of non-confidence in the current administration, and voted 78 per cent in favor of YUFA's campaign to create what it calls "a democratically governed university."

Students embittered

Some York students, embittered by the strike and its effects on their academic careers and job prospects, are continuing with a class-action suit to recover some of their tuition fees and to get compensation for opportunities lost because of the strike.

Peter Sinnema, a professor of English literature at York, is disturbed by the administration's refusal to pay professors their salaries for any of the strike period. "Traditionally, some token money is held out at the end of a strike," he says.

But in general terms, Sinnema says, "I think the deal was a very generous one."

"It's a slight improvement over what the administration offered in the first place." He is encouraged that the deal addresses pay inequities for female staff and adds that York professors will get "a fairly significant increase to base salary."

To finish the term for his courses, Sinnema will be offering one more class for each subject but has cancelled all exams.

He expects there will be future strikes at other Ontario universities because of the provincial government's severe financial cutbacks. Sinnema is a member of Taunton Road Christian Reformed Church in Toronto, although he no longer attends.

Demand outrageous

William Van Wijngaarden, a York physics professor, was one of 200 professors at York (out of 1,000) who did not go on strike.

Vandezande believes that

Citizens for Public Justice is one of those who spoke at Queen's Park and who oppose tax cuts. He is giving his tax cuts to such groups as the National Poverty Organization.

"I cannot accept tainted money," Vandezande was quoted as saying in a *Toronto Star* report.

Vandezande believes that Ontario needs a citizens movement of conscientious objectors who strongly oppose tax cuts before the debt and deficit are paid off and until poverty and unemployment are dealt with.

He refused to join the YUFA strike because, he says, "I felt their demands were outrageous." Many of York's professors already have high salaries and asking for more money was objectionable to him. But Wijngaarden voted reluctantly for the deal because he wanted the strike to end.

Wijngaarden finds the agreement on pay equity for female staff "particularly irritating" because he believes many male professors (especially younger ones) at York also get unfairly low salaries.

Wijngaarden notes that most physics professors at York continued to teach classes during the strike, but adds, "the arts faculty was shut down completely." Wijngaarden has already finished instructing his courses and giving exams for the spring term. Most professors who were on strike will have to give one week of make-up classes followed by exams to complete the spring term.

Anemic picket lines

Wijngaarden observes that few York professors actually went picketing during the strike: "The picket lines were anemic."

In dealing with the union, York's administration "were a bit hard-line," comments Wijngaarden, but "there was fault on both sides."

In his opinion, the main issue of the strike was retirement benefits. Mushrooming class sizes at York, one issue that YUFA brought up during the strike, was "just a red herring," he believes. YUFA's vote of non-confidence in the administration was done "to save face for the union."

Wijngaarden was surprised at how little student protest there was about the strike. "Everyone has been astounded at how placid the students had been," he says.

Wijngaarden is a member and deacon of Willowdale Christian Reformed Church.

News Digest

Willing to deal with devil

VICTORIA — NDP Leader Alexa McDonough says her party is willing to do deals with anyone, even the devil, if the June 2 election produces a minority government, reports the *Globe and Mail*.

"I'd co-operate with the devil himself if it would get us to where we need to go" in terms of government policy, McDonough said in a recent television interview. She outlined her pragmatic interest in winning enough seats to become a credible voice in the House of Commons, rather than pretend that the NDP will form the government or even the official opposition. "We all know this country has worked better ... when there is a minority government," said McDonough.

Canadian firm teams with Zairian rebels

LUBUMBASHI, Zaire (AP-Reuter) — A Canadian mining company is investing \$70 million in a copper and cobalt contract that could help Zaire's rebels win their war. Tenke Mining Corp. approved transfer of the money after rebel officials signed a \$350 million contract May 2, says company president Ted Webb.

The company initially drew up the contract with President Mobutu Sese Seko's government but began negotiations with rebels after the mining site came under their control. The mining company believes the site may hold the world's largest reserve of copper ore.

Rebels said the \$70 million would most likely be used for the war effort.

Edmonton couple invest in church

EDMONTON — A retired Edmonton couple are giving generously to ensure the survival of Canada's Ukrainian Catholic Church. Peter and Doris Kule have donated their second \$1 million to Ottawa's St. Paul University to help fund an Eastern Christian Studies program, reports the *Ottawa Citizen*.

The program is the only one of its kind outside Ukraine. In Canada, there are about 230,000 Ukrainian Catholics. The Kules, both 76, made their fortune from their motor inn business.

Group urges mild-mannered tax revolt



CC Staff

TORONTO — Early in May a group called People Before Profits were at Queen's Park protesting the tax cuts proposed by Ontario's conservative government. They urged churches and other organizations to ask their members to donate the amount of their tax cuts to organizations that help the poor and the unemployed.

In 1995, Premier Mike Harris promised a 30 per cent reduction in the provincial tax rate over three years and a 20 per cent in government spending. The first tax cuts were introduced last year.

Gerald Vandezande of Citizens for Public Justice is one of those who spoke at Queen's Park and who oppose tax cuts. He is giving his tax cuts to such groups as the National Poverty Organization.

"I cannot accept tainted money," Vandezande was quoted as saying in a *Toronto Star* report.

Vandezande believes that Ontario needs a citizens movement of conscientious objectors who strongly oppose tax cuts before the debt and deficit are paid off and until poverty and unemployment are dealt with.

Thinkbit

A Spanish Person speaking to Bertrand Russell:
"You're a Protestant atheist and I am a Catholic atheist and we have nothing in common."

From the Jesuit journal *Compass*